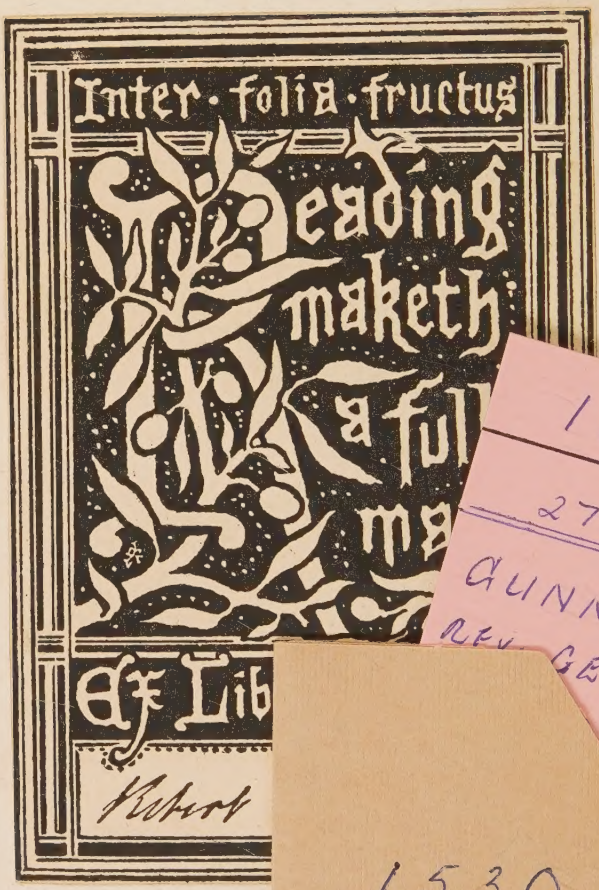
THE EARLY HISTORY OF STICHILL

A CENTURY OF CHURCH LIFE IN THE BORDERS

By the late Rev. GEORGE GUNN, M.A.



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STICHILL DURING THE COMMONWEALTH.

THE CHURCH OF HUME.

A CENTURY OF CHURCH LIFE IN THE BORDERS.

NOTES UPON THE KIRK-SESSION RECORDS OF THE PARISHES OF BUNKLE AND PRESTON.

BY THE

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MINISTER OF STICHILL AND HUME,

WITH A MEMOIR

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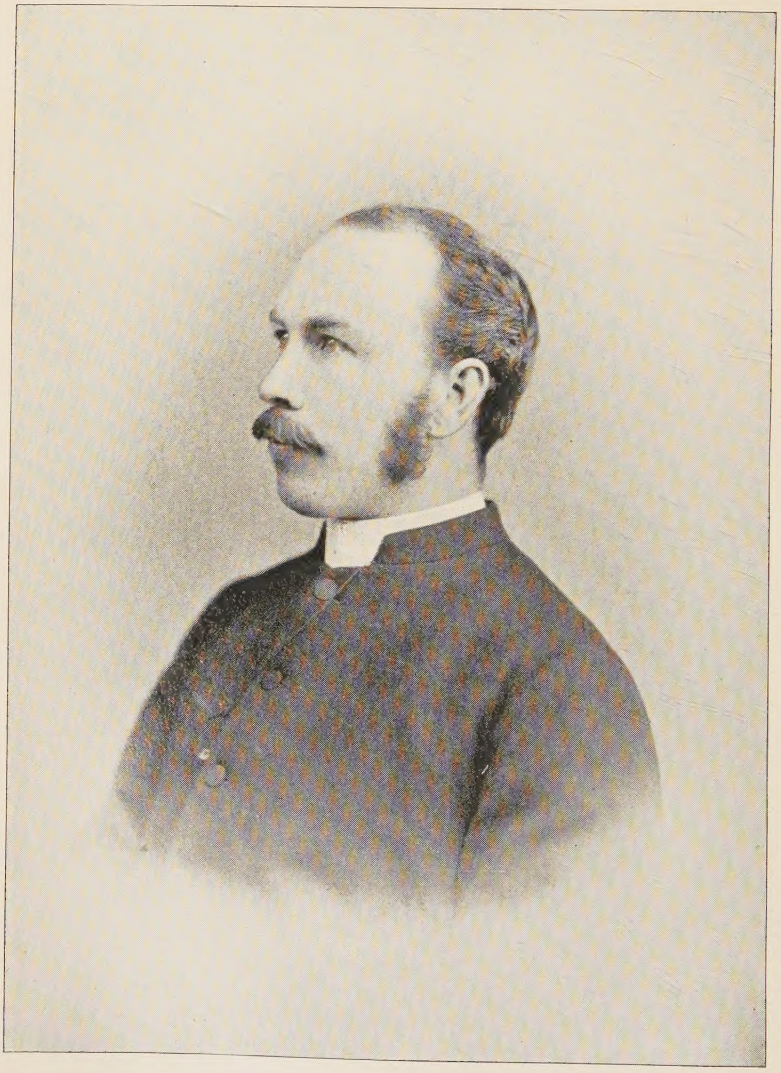

THE EARLY HISTORY OF STICHILL.

STICHILL PARISH is situated in Roxburghshire, about three miles north from Kelso. As may be surmised from its name, it occupies an upland slope. Somner, in his Dictionary, renders the Anglo-Saxon "Stichele" into *Arduus, acclivis, praeruptus—steep, high, dangerous to get upon, inaccessible.* Various indications of its occupation by Celtic tribes still remain. Sweethope Hill has been unmistakeably crowned by a fort. Lines of earthen circumvallation, traces of a hollow way, and foundations of hut circles may be discerned upon its surface. Not long ago, two short cists of the usual pre-Christian type were discovered in Stichill village, at the eastern end of the new houses. In one were the calcined remains of a youth. No weapons or arms were seen. A jointed collar of late Celtic work, which was recovered from the Cowpark well in 1782, was presented by Sir James Pringle to the Museum of the Society of Antiquaries of Scotland. Bishop Pococke, in his Tour through Scotland in 1760, dined at Stichill House, and there saw other articles which had been found at the same place.[1] These circumstances lend colour to the supposition that late Celtic tribes (the Ottadeni probably) lived in this territory.

Thereafter it shared the fate of the Lowlands. The Romans included it in the province of "Bernicia." The Saxons, who settled in the room of the Romanised Britons, named it "Saxonia." When Malcolm, in 1020, obtained the territory between the rivers Tweed and Forth, it was already known as "Lothian." King Henry II. (1154-1189) granted a Charter of Confirmation to Durham of all its estates and privileges, and included the chapel of Stichill, which is described as "in Lodoncio."[2] When it fell into the county of Roxburgh is not known.

Upon David's accession in 1124, Stichill was a fief of the Crown. Urban III. styled him "Princeps Catholicus et Christiani Fidei Ampliator." Among his many grants to the monks of Coldingham Church, there is one of a toft with houses in Edenham, which Gilbert the priest of Stichill held of him, the reddendum for which was fixed at 2s. yearly.[3]

There is at Kenmure a document which records the names of three early proprietors in Stichill—Hugh Dundere, the Lady de

[1] Bishop Pococke's Tours through Scotland in 1760, p. 330.

[2] Feodarum Prioratus Dunelmensis (Surtees' Society), p. lxxxiii.

[3] The History and Antiquities of N. Durham, by Rev. James Raine, p. 5, App. xxii.

Moreville, and Julian the wife of Radulf de Braeslaughen.[4] In it Alexander, King of Scotland, confirms the grant which Johanna de Moreville made to Julian the wife of Radulf de Braeslaughen, of the two "of" (ox) gang of land, with the toft and croft, which Hugh Dundere held in Stichell. Although Thomas Randolph, Earl of Moray, appears, by inheritance, in 1306, in possession of the Barony of Stichill, King Robert the Bruce is still his overlord. As such, he confirms a charter of these lands from Thomas Randolph to Sir Adam de Gordon and his heirs, on 28th June, 1315.[5]

James II., in 1439-40, confirmed Sir William Gordon in the lands of Stichell, resigned by his father, who reserved his life-rent.[6] On 19th July, 1455, Sir Archibald Douglas of Cavers, Sheriff of Roxburghshire, paid to the Exchequer the Blench-duty for Stichill.[7] Sir William de Gordon had died some time after 1450, and upon his succession, Sir John Gordon became liable. The particular Blench-duty was a pair of gilt spurs, "unum par calcarium deauratorum." At this date (1455) their money value was fixed at 6s. 8d. It is interesting that on 9th July, 1576, the valuation put on them by the Books of the Exchequer was 1 rois nobill, which, in "The Table of Conversions of Blench-duties" in use before the Union, is estimated at £10 13s. 4d. Scots.[8] Through the death of this Sir William, the Barony had come into the King's hands. Accordingly, the same Sheriff pays the ferm-rent for the period, from 19th July, 1455, to 19th October, 1456, of £63 13s. 4d. into the Excheqner.[9]

James IV., on 4th October, 1512, confirmed to Sir Alexander Gordon and his wife, Elizabeth Stewart, certain dominical lands in Stichill, vizt., 20 poundlands and 15 shillinglands of ancient extent or valuation, and 6 poundlands of the eastern third part of Stichill nearest to said dominical lands.[10]

The same lands are described in a charter of James V. to Sir Robert Gordon, of date 11th May, 1517, in confirmation of the grant to him by Janet Gordon, daughter and heiress of the foresaid Sir Alexander Gordon.[11] James V., on 16th September, 1516, also confirms Sir John Gordon and his son, Sir Robert, in 40 poundlands of ancient extent, with the tower, the fort, and the grainmill of the lands; which charter expressly declares the royalty of these lands.[12]

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[4] Lands and their Owners in Galloway (McKerlie), vol. iv., p. 51.
[5] Douglas's Peerage (Wood), vol. ii., p. 23.
[6] Registrum Magni Sigilli, vol. 1439-40, p. 53, No. 222.
[7] Exchequer Rolls, vol. vi., p. 95.
[8] Scottish Legal Antiquities (by Cosmo Innes) p. 66.
[9] Exchequer Rolls, vol. vi., p. 186.
[10] Reg. Mag. Sig., vol. 1424-1513, p. 820, No. 3772.
[11] Do. vol. 1513-46, p. 34, No. 163.
[12] Do. do. p. 20, No. 96.

On 14th September, 1559, Francis and Mary confirmed a charter of John Gordon of Lochinvar in favour of Julian Hume, his wife, of half of the lands of Stichill, and also in favour of William, his brother, of the other half, with the reversion of the former half after the death of his wife.[13] This grant of the estate is supplemented by that of the fort and grainmill. The reddendum is as before, one pair of gilt spurs. The Queen confirmed this on 2nd January, 1563-64.[14]

James VI., on 12th May, 1587, confirmed the charter of Dominus James Young, Vicar of the Parish Church of Stichill, to George Hoppringill on his entry to the glebe and kirklands, with the mansion and houses—in rental of 26s. 8d., with the reddendum of 40s. to the said Vicar.[15] According to this charter the reason for the sale is the necessity of procuring funds for the restoration of Melrose Abbey, burnt by the English. James VI., on 26th May, 1587, confirmed the charter by Andrew, the Commendator of Jedburgh Abbey, to John Hume of Hutounhall, and his natural son, of the 20 shillings kirklands of Stitechell for the rebuilding of his monastery, often levelled to the ground by the English.[16] A short time after the Reformation many laymen who received grants of the Monasteries and their lands were styled Commendators. Sir Alexander Home was Commendator of the Abbey or Priory of Eccles, as appears in a charter of James VI., under the Great Seal, to Sir George Home of Eccles of two husbandlands in Stitchell, with right to pasturage for 22 head of cattle, paying 20s. as reddendum for each husbandland, with 2s. of augmentation; all which had previously belonged to the Priory of Eccles.[17] The actual Latin Charter of this transaction is dated 27th June, 1606, while the day, year, and place of signature of the same Charter in English are left blank.[18] This Crownright, with its reddendum of gilt spurs, is mentioned in the Charter of Confirmation by James VI. to John Belsches, advocate (13th July, 1621), when the lands and barony of Stitchell, the fort, demesne, and mill were sold to him by Sir Robert Gordon of Lochinvar;[19] and at the sale of the estate on the 26th April, 1628, to Robert Pringle of Bartingbush, and in the Charter of Confirmation by Charles I. (31st July, 1628) of that sale by Sir Jo. Gordon of Lochinvar and Jo. Belsches of Toftis, to the said Robert Pringle, the right of this annual payment to the Crown is explicitly reserved.[20] When James VI. granted his favourite, Alexander the first Earl of Home,

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[13] Reg. Mag. Sig., vol. 1546-80, p. 305, No. 1369.
[14] Do. vol. 1546-80, p. 341, No. 1492.
[15] Do. vol. 1580, p. 93, No. 1229.
[16] Reg. Mag. Sig., vol. 1587- , p 424, No. 1265.
[17] Historical Manuscripts Commission, Athole and Home Papers, p. 131
[18] Reg. Mag. Sig., vol. 1593-1608, p. 644, No. 1769.
[19] Do. vol. 1620-33, p. 64, No. 202.
[20] Do. do. p. 447, No. 1304.

the teinds of Ednam, Stichell, Erseltoun, and Auld Cambes, he retained the right of the Crown to present the parish ministers, which right was only surrendered at the passing of the Patronage Act for Scotland, by Parliament in 1873.[21] So much for the History of the Crownrights over Stichill.

The Early Proprietors, to whom reference has been made, are Hugh Dundere, Johnanna de Moreville, and Julian, the wife of Radulf de Braeslaughen,

After them the Barony was owned by Thomas Randolph, Earl of Moray. In the disaster which befel King Robert Bruce at Methven, shortly after his coronation at Scone, on 27th March, 1306, Thomas Randolph fell into the hands of the English. He would have been sentenced to death by Edward I. but for the solicitations of Adam de Gordon of Gordon, the representative of the family which Malcolm had settled in the district of that name in his efforts to foster English civilisation among his subjects. Thereafter Edward wrote, on 24th July, 1306, commanding "Sir Adam de Gourdon to keep Randolph in sure ward at the Castle of Inverkip till he himself arrives at the Castle of Carlisle, or Perth, or beyond the mountains; and that he is on no account to be released on plevine or mainprise, but lie in prison."[22] There is no wonder we find him vested, on 4th March, 1308, in possession of the property as well as of the person of Randolph, for "the king commits to his liege, Adam de Gurdoun, the vill of Styechehulle, in Scotland, forfeited by the rebellion of Thomas Randolph, to be kept during his pleasure without reddendo."[23] Randolph confirmed this gift by a charter, which received the sanction of Robert Bruce on 28th June, 1315, as has been already referred to. In Edward's gift to Gordon of these lands, he seems to have been preferred to other suitors for the royal favour. In "A Cèrtain Breviate of the Petitions presented to the King for lands or preferment in Scotland, and of the grants made therein," it is stated:—"Item. A Monsr Robert Hastang, qui pria la terre de Stichil qui fut à Monsr Thom Randolf en Conte de Rokesborgh, et la terre (de) Monsr Johan de Somervill, et les terres de Lynton et Carnewyth qui furent à Monsr Thom de Somervil od ceste claus. Et sachez qu, en-droit de votre dite demande on en autre chose (nous) ferons votre volonté pour vous parceque vous l'avez bien deservé ore et autre fois."[24] This old document reads thus:—Item. To Sir Robert Hastang, who petitioned for the lands of Stichil, formerly belonging to Thomas Randolph, in the county of Roxburgh, and for the lands of John de Somervill, and the lands

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[21] Reg. Mag. Sig., vol. 1620-33, p. 106.

[22] Calendar of Documents relating to Scotland, vol. ii., p. 485, No. 1807.

[23] Do. vol. iii., p. 15, No. 76.

[24] Documents and Records illustrating the History of Scotland (Palgrave), p. 304, No. 142.

of Lynton and Carnewyth, which were Thomas de Somervill's, with this clause:—Know that in right of your said petition (or in something else) we grant your request because you have well deserved it, both now and in times past. At Westminster (24th May) 34th year of his reign. This is the same Robert de Hastang who, with others, was commissioned by the King, 23rd November, 1316, to treat for a truce with Robert Bruce.[25]

It is perhaps necessary to direct attention to the Genealogical Tree of the Stichill branch of the Gordon family annexed to this paper. They were men of mark in their day. They acquired vast territorial possessions—the lands of Glenkens in the Stewartry of Kirkcudbright, comprehending Lochinvar, Kenmure, &c., with Strathbogie in Aberdeenshire, and Balmutho in Fife.

Their second representative was William de Gordon. Dalrymple records that he had seen a writ of his entitled William de Gordon, Seigneur de Stichel in 1331.[26] An interesting side-light is thrown upon his leanings and the history of the times by the following incident, which is chronicled in the Norham Accounts:—1335-6. Receipts. Mortuaries. For the waiting-maid of the Lady of Gordon, viijs.; her garment (pannus) iiijs.[27] This lady was probably Sir William's wife. Having espoused the cause of Baliol against Bruce, he was perhaps living on the English side of the Border, in the Castle at Norham. At all events he had, for the above reason, forfeited his estates in Scotland, and was not restored till 1354.

His son, Roger, is associated, somewhere between 1370-90, with other noblemen and lords in witnessing an Instrument "Super cartis de Valle de Nyth."[28] With Sir William Borthwick, he was a commissioner for settling the marches with England, which they happily concluded at Clockmabane Stane (Lochmaben), 6th November, 1398.[29] He was killed at Homildon in 1402.

Sir Robert Gordoun of Lochinvar sold the lands and barony of Stichill, with the manor, mill, mill lands, etc., to John Belsches, advocate, with reservation, on the 26th August, 1610.[30] James VI. confirms this sale by a Charter of date 15th February, 1615. Again, on 13th July, 1621, James VI. grants a charter to the said John Belsches of the same lands, mentioning the fort, "cum earum fortalicio," though this may be only the customary language of a Charter.[31]

Sir John Gordon was the last representative of the family in Stichill. Succeeding his father in 1628, he sold Stichill (which

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[25] Rymer's Foed, Eng. Syllabus, No. 190.
[26] Collections concerning Scottish History (Dalrymple), p. 415.
[27] Raine's N. Durham, p. 273; App. Norham.
[28] Liber de Melros, p. 43.
[29] Rymer's Foedera, vol. ii., p. 434.
[30] Reg. Mag. Sig., vol. 1615-16, p. 502, No. 1387.
[31] Do. vol. 1620-33, p. 64, No. 202.

was the ancient inheritance of his family), and is said to have given the price of it in a purse to the Duke of Buckingham, in the hope that he would influence Charles I. in favour of his claim to the Earldom of Gowrie, in right of his mother, Lady Isabel Ruthven, the daughter of the first Lord Gowrie.[32] Unfortunately for him, the Duke was murdered by Felton on the night following, 23rd August, 1628, and, consequently, both estate and money were lost.

From him and John Belsches of Tofts, advocate, Robert Pringle of Bartingbush bought the estate on 26th April, 1628.[33] Charles I., on 31st July, 1628, granted him a Charter of Confirmation. It remained in possession of his descendants until the trustees of the late Sir John Pringle sold it to the late David Baird, Esq., of Stichill, in 1854.

In addition to these Lairds of the Parish, several individuals seem to have owned properties in it from time to time. Robert Hopper, on 26th February, 1600, inherits from his father two husbandlands (26 acres) in Nether Stichill, which were Kirklands, with the pasturage "in the town, territory, and lordship of Stichill." Extent 45s.[34] The Rev. David Courtie, who was minister (1613-55) states that of the five kirklands "twa quhairof is possesst be Robert Hoppar haldine af the pryorie of Eccles payand thairfoir xxxv schillingis at tua terms togidder with x schillingis reservit forth af his richtis to the Lairds of Lochinvar. Twa possesst be Robert Pringill af Blindlie haldine af the viccar becaus thai ar viccaris landis and confermit be the Abbot of Coldinghame payand 4 lib zeirlie of few maille to the vicar af the said Kirk. Ther lands sette in ferme payis ane hundredth merkis be zeir. The land possesst be Alexander Lindoris haldine af the Abbacie of Jedworth payand xx schillingis thairfoir zeirlie, by quhat richt this land is possesst we knaw not. It payes presentlie (beand sett) half ane chalder beir. Besyd thir fyve Kirklandis thair are threttie fyve landis possesst be the Laird of Lochinvar.[35] It was apparently in those lands of Robert Hopper's that King James VI., on 27th June, 1606, invested George Home of Eccles as narrated before.

In Ecclesiastical affairs the Churches in the Lothians and Borders were regarded, in 1020, as in the diocese of St. Andrews, and no longer in that of Durham. In the unsettled condition of the country, these Bishoprics never lost sight of their rights, but exercised them, as the Border counties respectively fell into the hands of the English or the Scottish King. Stichill was held by the Priory of Coldingham, and was now included in the Deanery of the Merse and Bishopric of St. Andrews.

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[32] Douglas's Peerage (Wood) v. Gordon, Vol. ii., p. 24.

[33] Reg. Mag. Sig., vol. 1620-33, p. 447, No. 1304.

[34] Retours, Roxburghshire, No. 8.

[35] Statistical Account of Certain Parishes in 1627. (Maitland Club.)

What seems to be the earliest notice of its ecclesiastical history occurs in David's grant to the Monks of Coldingham, made sometime between 1124-53, and already quoted. The toft in Ednam, which he then granted, was that held of the King by Gilbert the Priest of Stichill.[36] Raine records the presentation to the Rectory of Ednam (which he regards as the earliest extant), under the title of "Concessio Ecclesiae de Edenham," and dates it during the period when Thomas was Prior, from 1158-63.[37] In it the Chapel of Stichel, and the Chapel of Neithanesthirne, and the Chapel of Niwetuna are mentioned as the three Chapels of the Church of Aedena, of which Goze or Josceline was the clericus. The presentation is in favour of Robert, son of Goze—with the reservation that his father Goze should hold the benefice as long as he was able to administer it—and be the guardian of Robert and the Church. This is probably the same "Goze" who signs "Goscelino" as a witness to an agreement of Bishop Robert of St. Andrews (1122-59), between the mother-church of Ednam and the chapel of Newetun, in regard to the teinds.[38] Bishop Arnold of St. Andrews, about 1159, confirms to Edenham the teinds and ecclesiastical dues of the town, with the chapel of Stichil, with its teinds and dues, and with the chapels of Newtun and Naithanesthirna, with theirs.[39] Amongst the witnesses occurs the signature, "Goce sacirdote de Stichil." In a Charter of Confirmation to the Church of St. Mary of Kaldestrem, the name of "G" decanus de Stichel is found amongst the witnesses. Chalmers, in his Caledonia, states erroneously that Ednam had only two dependant chapels in the twelfth century—Newton and Nenthorn.[40]

In a Charter of Confirmation (1153-95) by Henry of Puteacus to the Priory of Finchale, amongst the witnesses is the signature of "Magistro W. de Stichel."[41] To the Charter of Kilmaurs Church, Milo de Stichele is a witness. King Henry II., in the confirmation of the privileges and estates of the Convent of Durham (which he granted after 1154 and before 1189), enumerates amongst the churches holding of Coldingham (and others of Durham also) that of Edenham, with the Chapel of Stichel and its possessions, especially those in Lothian, according to Edgar's Charter of Confirmation of Thor's foundation of Ednam Church.[42]

King John confirms the same grant in similar terms in 1204.[43] So does Henry III. on 10th May, 1253.[44] In a Charter of

[36] Liber de Calchou, p. 5; App. No. xxii.
[37] N. Durham, p. 94; App. Dxxiii.
[38] Liber de Calchou, p. 82, No. ccccxlvii.
[39] N. Durham, p. 82; App. ccccli..
[40] Chartulary of Coldstream Priory (by Rogers), p. 46; vol. iii., p. 190.
[41] Register of Archb. Walter Gray (Surtees' Society), p. 6.
[42] Lib. de Calchou, No. 283, p. 321.
[43] Foed., Pr. Dunelm, p. 96.
[44] Cal. Sc. Doc., vol. i., p. 360, No. 1924.

Willielm Benett, son of Robert Benet, dated 1207, Magister Willielmus de Stichil is found as a witness.[45]

In the ancient "Taxatio" of the churches during Alexander II.'s reign, the Ecclesia de Stichil, or Stychill, in the Deanery of the Merse, is rated at 35 marks, that of the Church of Edinham at 55 marks, and that of Hume at 24 marks. In a Charter of the lands of Bolgyne, at this or an earlier date, the signature of Dominus Nicholaus de Stycheel is given amongst the witnesses.[46]

Under date of 1221, the Chronicon de Mailros narrates the death of Philip of Stichil as a fact of sufficient importance for record in the monastic annals.[47] He is also a witness to a Confirmation of Margaret de Vescy de Lyllescleve, also in the reign of Alexander II. (1214-49).[48]

When Radulph was Prior of Durham (1214-33) he granted a charter to Thomas[49] son of Ranulph and Juliana, who had erected a chauntry in the Chapel of Stichele.[50] Thomas was the grandfather of the great Sir Thomas Randolph, afterwards Earl of Moray.[51] Thereafter the Prior of Durham and David, Vicar of Stichil, had disputes with Sir Thomas and Lady Juliana about a carrucate of land there. The matter was referred to the Pope. Gregory IX. (1227–41) commissioned H. Abbot of Kelso,[52] and L. H. the Archdeacon of St. Andrew's and Glasgow, to adjudicate between the parties.[53] They narrate, in the Articles of Agreement which they drew up, that this carrucate of land (or ploughgate, averaging 104 acres) had formerly been in the joint tenure of William de Bosco, a former Chancellor of Scotland, and Walter of Paxton, at the annual payment of a half pete (stone) of wax to the Chapel of Stichil. Sir Thomas, evidently through his wife, had now come into the tenure of this land, and was soon in dispute with the local ecclesiastics about their respective rights. Having heard parties, the Commissioners obtained their consent to the following agreement:—(1) That the Prior and Convent of Durham, and David the Vicar of Stichil shall assign to Sir Thomas and Juliana that half carrucate which formerly belonged to Walter Paxton, who (2) in their turn, should assign to the Prior and David that half carrucate which was William de Bosco's, and in addition "a culture of the land, with its tofts, for their salvation," and perhaps to get rid of the payment of the wax, which is not referred to in the new agreement.

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[45] Foed., Pr. Dunelm, p. 54.
[46] Liber Cartarum Prioratus S. Andreae, p. 18.
[47] Liber Cartarum Prioratus S. Andreae, p. 138.
[48] Do. p. 253.
[49] Raine's N. Durham; App., p. 96, No. Dxlii.
[50] Priory Coldinghame (Surtees' Society) No. 56.
[51] Douglas's Peerage (Wood).
[52] Raine's N. Durham, p. 112, App. DCL.
[53] Chalmers' Caledonia, Vol. ii., p. 195.

The relation of Stichill to Durham and Coldingham Priories was settled about 1235, when Thomas de Melsantz was Prior of Durham.[54] It was agreed (1) that the Prior of Durham should have the whole rectorial or great tithes of the Church of Hedenham, with its lands and pertinents. (2) That the Prior of Coldingham should have the whole rectorial or great tithes of the Chapel of Stychyl for his own house of Coldingham. (3) After the death of William, the Archdeacon of Lothian, the whole rectorial tithes of Little Swinton should accrue to the proper use of Coldingham. (4) If it should happen, after the death of Richard, Vicar of the Church of Hedenham, that the vicarage teinds shall be augmented, then the Prior of Coldingham, for the time being, shall be answerable for half of the augmentation. (5) And the Prior of Durham shall be answerable to the "Hostellarius of Durham for fifteen marks yearly, which he used to receive from the Church of Hedenham."

Bishop David de Bernham consecrated Stichill Church on 30th March, 1242, and dedicated it, in all probability, as were Coldingham and Durham and Ednam, to St. Cuthbert, although Bishop Wordsworth ascribes it to St. Nicholas.[55] To an obligation about lands in Home, Dominus William, Vicar de Stychil, is a witness.

I mention here two monks bearing the name of Stichill.[56] That, however, does not imply that their name was Stichill, but that, after the ordinary monkish fashion, they were known from their birthplace, and not by their patronymic.[57]

Magister William de Stechil, Archdiaconus of Wigorniensis (now Worcester), was so respected that he was nominated by the Prior and Convent of Durham for election to the Bishopric, vacant by the death of Richard de Marisco in 1226. His election was not sustained for certain politic reasons.

The other monk named from the Parish was Robertus de Stichill, who became Bishop of Durham on 30th September, 1260.[58] See Appendix.

In 1272 Dominus William is Vicar of Stychil.[59] He witnesses an agreement between Melrose and Coldingham, by which Melrose pays 4 marks and one salmon to the latter for its fish teinds at "Berwyc strem."

For some reason, W., Prior of the Church and Convent of Durham, commissions (before 1341) Richard de Quitteworth to sell the tithes of Edenham and Stichehulle for three years.[60]

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[54] Priory of Coldinghame, p. 241, No. ccxxxix.

[55] Pontifical Offices by David de Bernham, by Bishop Chr. Wordsworth; Church of Scotland in the XIII. Century, by William Lockhart.

[56] Lib. de Calchou, No. 290, p. 235.

[57] Historiae Dunelmensis Tres Scriptores, R. de Graystanes (Surtees' Society), p. 36.

[58] Do. p. 45.

[59] Raine's N. Durham, p. 52; App. No. ccxl.

[60] Priory of Coldinghame, p. 27, No. xxix.

A Quit-claim by William de Hattelay, of lands in Favns and Mellerstane, was signed at Stichill before the Chaplain in 1272, on the Feast of St. Nicholas.[61] Jeffrey ingeniously identifies Nicholas and Eustatius de *Sticcanel*, who make grants to Soltra, with the name of Stichill.[62] But he had misread the charters, and mistaken the well-known *Stuteville*.[63]

In an account of the teinds, apparently before 1361, it is stated that the Vicarage teinds of Sitchille, verus valor, is x*l*., and Decima xxs.[64] The same items for Edinhame show viij*l*. and xvj*s*. respectively. The Ecclesia de Stychehille is valued at xxi*l*., xiij*s*., and iiijd.[65] In the account of Nicholas of Thokerington, Procurator of Scotland, a charge is made for the carriage of five stags from the forest* as far as Coldingham, with salt bought for them, and expenses of Adam . . . xj*s*. iiij*d*.[66] This brings to remembrance the old deer-forest at the south-east of Stichill Parish, from which a drainer recovered a deer's horn twelve feet below the surface, now in my possession. Another item in this account states that Richard Gloy was paid ij*s*., according to the order of J. de Crippynges versus Stychill. Brother William of Bamburgh narrates that xiij*l*. iij*s*. iiij*d*. were received, in 1631, from the town of Fischewick, with the teind-sheaves (rectorial or great tithes) of Stikel and Lummysden.[67] In 1363-64 Brother Robert of Wallworth received 61s. from the tithes of Stychill, Raynton, and Paxton.[68]

During the Archbishopric of James Kennedy of St. Andrews (1440-66) an appeal by James of Lumisden, vicar of the Church of Stichel, was taken to the Pope against his Bishop for refusing to institute him into his cure.[69] Raine states that the Bishop's reply is also preserved in the Archives of Durham.

Dominus James Hume was Vicar of Stichill in the reign of James V. (1513-42), as appears in the narrative of an Instrument of Appeal from the perpetual vicar of the parochial Church of Stichill to the Pope.[70] Another somewhat similar appeal was made to Pope Paul III. (1543-49) shortly after this by a disappointed expectant of the cure, Dominus Matthew Brown of St. Andrews.[71] He prayed for Letters of Inhibition against the intrusion of

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[61] Raine's N. Durham, p. 66; App. No. cccxliii.
[62] History of Roxburghshire, vol. iii., p. 125.
[63] Reg. de Soltra, pp. 6, 50.
[64] Pr. of Coldinghame, p. cx., App. lxx.
[65] Do. p. cxiii., App.
[66] Do. p. cvii., App. v.
[67] Do. p. xxxvii., App. No. xxxi.
[68] Do. p. xlii., App. xxxvi
[69] Raine's N. Durham, p 92; App. DVI.
[70] Lib. de Melros, pp. 601, 635.
[71] Do. p. 635.

* [N.B.—This was Ettrick Forest. See Berwickshire Naturalists' Club's History, iv., pp. 216-7; viii., 285-6.—J.H.]

Edward Bruss, William Schaw, and Thomas Kinlot, the present and prospective vicars of the parish.

In 1567 (not 1574 as the *Fasti* has it) William Hude, reidare at Stitchell, receives for stipend xvi*l*., with the Kirklands, &c.[72] He was deprivit 1 May 1577.

John Fairbairn succeeded him in the office from 1578-91.[73]

Mr. Robert Franche, who was translated from Eccles to be Minister of Hume in 1574, had charge also of Stichill, Eccles, Gordon, and Greenlaw.

Dominus James Young was vicar in 1587. Mr. James Frenche had charge of Stichill and Ednem in 1596. He was presented to the vicarage by James VI. (6th March, 1605), and to the parsonage and vicarage of Hume, 1st August, 1611. The end of his ministry was a scandalous one. The Archbishop of St. Andrews, at the Lothian Synod, to which the Presbytery of Kelso had referred the case, found him guilty of immorality, and the result evidently was his dismissal. For, on 2nd July, 1613, Mr. David Courtie presents a presentation in his own favour, from the King, to the Kirks of Stichill and Hoome, together with a letter from the Bishop, ordering the Presbytery to cite before them Mr. Frenche, and command him to cease from ministering at Hume, under pain of simple deposition. Perhaps the best way to account for this is to suppose that he had been dismissed *ab beneficio*, but not *ab officio*, and that not daring to show his face in Stichill, where the scandal was clamant, he tried preaching at Home. The two parishes do not always seem to have been in accord.[74] During his incumbency (20th May, 1610), James VI. granted the teinds of this and certain other parishes to Alexander, Earl of Home, but reserved the right of ecclesiastical patronage, as stated before, and made provision that the minister of Stichell and of the church of Home should receive 40 bolls of victual (half barley, half lie muckit-land aittis) with the vicarage, &c. Thereafter, on 16th October, 1621, James VI. accepted the resignation of these gifts by James, Earl of Home (with consent of his mother, the Countess Maria, who was his guardian, and granted them to John Stewart, son of Lord Bothwell.[75] He reserved the Crown patronage of the living, and secured for the minister of Home 22 bolls of victual and 54 lib., as the proportional part of 100 lib., destined for the augmentation of his stipend, besides the vicarage teinds, &c. On the 20th November, 1621, James VI. again granted this to Lord Henry Stewart.

Mr. David Courtie succeeded to the living, on his presentation by James VI., in 1613. He died on the 29th April, 1655, aged 84, and in the 42nd year of his ministry. With the assistance

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[72] Register of Ministers, p. 11 (Maitland Club).

[73] Fasti Ecclesiae Scoticanae, part ii., p. 474.

[74] Records of Presbytery of Kelso.

[75] Reg. Mag. Sig., 1593-1608, p. 109.

of Robert Hopper, Alexander Gordoun, Johne Donoldsone, and Thomas Fairbairne, his parishioners, he drew up the Statistical Account of the Parish in 1627. In the united parishes were 400 communicants. The minister's stipend was twenty-two bolls victual, half beir, half muckit-land aittis, with £54 paid by the Abbot of Coldingham. The vicarage teinds were let for £60 yearly. The minister had neither "foggage nor fewall," contrary to the Act of Parliament, There was no school nor foundation for one; no chaipleinries, no hospitallis, no prebendries. Thereafter follow the details of the lands in the parish, as well as of the kirklands, already referred to. "The haill paroche payit of auld bot xl. schillingis the teind. The teynd of this paroche is drawn be the Abbot of Coldinghame. It payit 1700 marks: bot thai tint thrie thairof in zeir of God 1614, in the whilk zeir they drew the teynd. Befoirr this the Parochinieris had ane tak of the teynd fyve zeires for 1000 marks be zeir. Thir four zeiris bypast it has not been 800 marks. It may continue to pay zeirlie 10 chalders victuall or thereby, communibus annis."[76]

It is there stated that the United Parishes were then in the Presbytery of Earlston and not of Kelso. It may be of sufficient interest to state, what I have learned from the Rev. Dr. Leishman of Linton, a former President of the B. N. F. Club, that in 1593, as Scott says, of the Kelso Parishes—Kelso, Roxburgh, Sprouston, Linton, Makerstoun, Morebattle, and Mow, were in the Presbytery of Jedburgh; while those of Stichill, Home, Ednam, and Nenthorn were in that of Duns. The first notice of a Kelso Presbytery is on 2nd February, 1604.[77] The Records of the General Assembly of 1581 and 1583 set Kelso Presbytery down as one of the Presbyteries which was to be, though not yet established. To return to Scott, he says that the Presbytery of Earlstoun was not erected till 1613. It was taken out of the existing Presbytery of Melrose, with Gordon and Smailholm, disjoined from Kelso. That Presbytery of Earlston has no Records earlier than the Revolution, nor the Synod of Merse and Teviotdale, any earlier than the Restoration. The likelihood is that Stichill was handed over to Earlston in 1613. (Scott makes a mistake in saying, under Ednam, that that Parish was transferred to Earlston 1st August, 1620. This is disproved by the entry in the Records of the Presbytery of Kelso receiving Mr. Johne Clappertoun, who, on 1st August, 1620, "presented ane permission from the Bishop of St. Andrews, permitting him to desert his awin Presbytery, and adhere to the next adjacent Presbytery; so he was accepted by us, and took upon him the exercises the next day." Probably Scott took the next adjacent Presbytery to mean Earlston, and put it down so.) Up to 1638 Stichill

[76] Statistical Account of certain Parishes in 1627.

[77] Fasti, p. 455.

was in the Presbytery of Earlston. The downfall of Episcopacy, in that year, necessitated a new constitution of things, when the northern parishes disappear from the Records of Kelso Presbytery, which at first numbered only five ministers—at Kelso, Roxburgh, Sprouston, Yetholm, and Morebattle. Linton was, during the current incumbency, held in plurality with Yetholm till 1619. The cause of this break up and reunion one can guess at. The Tweed had here been the boundary between the two Archdioceses of St. Andrews and Glasgow. When Episcopacy was revived in 1610, the Presbyteries which were subject to the Provincial (now Diocesan Synods), had, in some cases, to be re-organized. Kelso Presbytery, having been constructed from patches taken from two dioceses, had to be divided again, and the bits returned to their former ordinaries. Kelso Parish is an apparent exception as being north of the Tweed. But it was originally a mere over-the-water suburb of the vanished city of Roxburgh. As a mitred Abbacy it was in a great measure independent of both sees, and it represented, after the Reformation, three parishes, Kelso, Maxwell, and St. James' of Roxburgh—two of them belonging to Glasgow. The Records of the Presbytery are wanting for some months after the changes of 1638; but when they begin again, the country parishes north of the Tweed are re-annexed to their former centre—Kelso. The first evidence of this, as to Stichill, is that at an Ordination at Yetholm, 23rd April, 1639, among the absentees "of our own number," is Mr. David Courtie, the then minister of Stichill. At a visitation of the Parish by the Presbytery in 1641, the Laird of Stichill pleads that the Parish may be again removed to Ersiltoun Presbytery, but in vain.

There is nothing of national interest in the history of the parish. Like many places in the Borders, it was the centre of a lively district. It was near the highway to England, within striking distance of the Castles of Roxburgh and Hume.

In the list of the followers of Baliol, whose submission to Edward I. in 1296 is recorded in the Ragman's Roll,[78] occurs the name of Robert de Stichhulle or Stychehull, as it is reprinted under 28th August of that year.[79]

In an account by John (son of Henry IV.), who was Warden of the East Marches, and Governor of the Castle and Town of Berwick, for 200 men-at-arms and 400 archers, from 13th August, 1403, to 12th November, 1404, all a time of war, occur the names of two Scotchmen from our own district, of William Stichehille and Thomas Hassynden, probably from the farm place of that name which touches the east of Stichill.[80]

There was an evasion of justice by certain Borderers who had

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[78] Cal. Sc. Doc., vol. ii., p. 207.
[79] Do. do. p. 152.
[80] Do. vol. iv., p. 140, No. 669.

killed Thomas Hagart, Stichill, whose father had appealed to the King in Council.[81] Sir Robert Ker, who seems to have connived at their escape from his Castle of Cessford, is ordered, 14th June, 1494, to assist the Sheriff in searching the county for them, and to cite them to appear before the Council on a fixed day.

Stichill could not escape the ravages of the Border wars. Lord Dacre writes from Carlisle Castle,[82] on 6th June, 1523, summoning the garrison and neighbouring inhabitants to meet at Howtell Sweyre, at 4 p.m., on Wednesday, 10th June, to ride into Scotland, and cast down the Tower and great Steeple of Ednem, which is double vaulted, and the Castle of Stitchell, betwixt Lambermore and the Merse—to burn Ednam and Stitchell, the towns under Stitchell Crag, Hasington Manes, Newton, Aynthorne, and others on the road—Akles and Mersington. There follow the respective numbers of the men-at-arms expected to be provided by each gentleman. A few days later, 26th June, 1523, Lord Dacre reports to Cardinal Wolsey that the raid under Lord Surrey had been successful.[83] It included "the casting down Wederburne, Niesbit, and Blackatra Castles; taking Cesfurth Castle, and casting down Loghe Leynton and Whitton Towers; and third, taking Stitchell and Ednam Castles." He "assures him that in the time of King Edward and the late King, when £30,000 or £40,000 was spent on one raid, there was not so much damage done as by the least of these three, so that the King may think his money well spent this year. Three more rodes would entirely destroy the Borders." He dissuades any invasion of the Borders until Michaelmas, "when the corn is inned." Accordingly Lord Somerset advanced into Scotland in the autumn of 1523.[84] Dacre writes him of the whereabouts of the enemy. His spies inform him that the Duke of Albany's army lodged the night before at Stichill, on their way to attack Berwick; which is confirmed by other spies on 31st October, who had seen the Duke at Melrose, where he had been for three days.[85]

When James V. died, his uncle, Henry VIII., sought to unite England and Scotland by a marriage between his son, Edward VI., and the infant Princess Mary. The influence of the French alliance, and the resentment of the Roman Catholic party in Scotland, as well as his impatience, interfered with his plans. In his disappointment he endeavoured to bring about the union by an appeal to arms. Stichill was not too far out of the way to suffer.

During the invasion, Lord Angus writes from Berwick to Lord Hertford, 23rd November, 1542, enclosing "the names of the

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[81] Acta. Dominorum Concilii, p. 324.

[82] Letters and Papers of Henry VIII., vol. iii., part iv., p. 1299, No. 3097.

[83] Do. do. p. 1311, No. 3134.

[84] Do. do. p. 1447, No. 3478.

[85] Do. do. p. 1449, No. 3487.

townes that was bryndt bothe whan the army was her and sens."[86] The List is endorsed by Sir John Thynne (Hertford's secretary) "Spoiles doon in Scotlande." Perhaps this was the saddest week ever known in the Borders. Take one day for an instance, as it includes this parish. "Thes are the townes that was brunt that Thursday. Item:—furst Kelsou, Rokisbrowght Tower, the Fair Corse, the Rige, and the Flower, Broxlawe and Statherwyke, Newton, Stechell, Nanthorn, and Nanthorn Spetell, Smalham Spetell, Ester Smalham, and Wester Smalham, the Chartterhowse, the Wester Merdeayn, and the Ester Merdeayn."

Again on 26th September, 1544, from "A Note of all the rodes made into Scotland by the garrisons and others of the Est Marches since 12th June 1544," it is evident that Stichill fared badly.[87] "Item:—The nyght before John Carre got knowleg of the said jorney, certan of his company was riden into the Marshe to a town called Stechell, beside Hwme, and ther gotte 1 Nolte, xii naggs, and broughte away, and mette the said Company by the way, and sent the good home to Warke, and returned with the Company to the jorney of Eales (Eccles.) Nolt 1, naggs 12, prisoner 1."

In September, 1545, Stichill again suffers from the ravages of the Euglish forces. Dr. David Laing discovered in Trinity College, Dublin, a narrative in manuscript of Lord Hertford's Invasion, by Bartholomew Butler, which, however brief and scanty in its details, is an historical document of some value, being the narrative of an eye-witness. It has been reprinted with Haynes's list of "The Names of the Fortresses, Abbeys, Frere-houses, Market-townes, Villages, Towres, and Places, brent, raced, and cast downe by the commandment of Therll of Hertforde, the King's Majestie's Lieutenant-Generall in the Northe Partes, in the Invasion into the Realme of Scotland, betweene the 8th of September and the 23rd of the same 1545, the 37th yeare of the King's Royall Majestie's moste prousperous and victorious Reigne."[88]

Under the head of "Heccles (Eccles) Parish, in the Marsse, occur Long Ednam, Little Newton, Newton Mylne, Naynethorne, Naynethorne Mylne, Over Stytchell, Nether Stichell, Cowngecarle, Lagers Morre, Oxemoure," &c. Cowngecarle is now known as Queenscairn Hill—perhaps to keep in memory the tradition that the Queen of James II. watched from it the progress of the siege of Roxburgh Castle at which her husband was killed.

It was again despoiled in 1548 by Sir John Forster and his garrisons.[89] They not only "devasted and bront the said towne of Howme, but also have spoiled and bront all the villages about Howme, with the towne of Aslington, belonging to the Lord of Coldingknowes, and also Mellestones and the Fawnes, and have

[86] The Hamilton Papers, vol. i., p. xc.

[87] Raine's N. Durham, p. xxi.

[88] Transactions of the Society of Scottish Antiquaries.

[89] Hamilton Papers, vol. ii., p. 622.

seized and driven away 600 kyen and oxen, and taken 50 prisoners."

Stichill is still accustomed to the pomp and circumstance of war; for Sir Thomas Holcroft writes to Sir William Cecil proposing a plan for the relief of those who have fought at Haddington.[90] He dates his letter 2nd August, 1549; Camp at Stichell, by Home Castle.

Stichill occupies the thoughts of the Council.

Lord Hunsdon (28th April, 1571) writes to Alexander Home of Manderston, about some proceedings against the men of Stichill and Couche Carrell (now Queenscairn), and warns him not to meddle with Hume or Fast Castle.[91] Three letters pass between Lord Hunsdon (in April and May) and Alexander Hume, and the Regent of Scotland, and the Laird of Cowdenknowes about this matter.[92]

In 1588 Mr. Secretary Forster writes to Burghley, enclosing "Bills committed by the Scottish Middle Marchmen since the meeting of the Commissioners."[93] Amongst them is one by Thomas Hall of Stichellhaugh upon Jock Hall of the Seckes, George Pile of Milneheughe (younger), David Eanslie (son of William of Fallaw), William and Thomas Hall, and Ralphe Robsoun of Middlesknowes, and Roger Eanslie of Cleathaughe for reiving of 12 kye and oxen, and a mare worth £3 sterling, on 29th June, 1588.

The history of Stichill at this period fitly closes with a share in a national event. The visit of James VI. to Scotland, in 1617, is generally dismissed by historians with the bald statement that it took place.[94] They quite overlook the fact that he was accompanied by a retinue of 5,000 persons, and that not only had palaces and mansions to be decorated; but arrangements had to be made for the food supply and the conveyance of the baggage. A Roll has been preserved of certain parishes in Berwickshire, Lauderdale, and Teviotdale, with the number of horses requisitioned from each, and the names of the constables in each parish, and of the two general constables responsible for the due appearance of all horses at Berwick, "sufficientlie providit with creillis and towis, and other instrumentis meete for bearing up carriages." It was enacted, on 16th April, 1617, that Stichill should provide twenty-five.

[The First Statistical Account, of which the MS. is in the General Register House, Edinburgh, gives a description of Stichill in 1627. The succeeding article, compiled from the Minutes of the Baron Court of Stichill, carries on the history to 1660. The enquirer may then consult the Second Statistical Account; also Ridpath's "History of the Borders."—EDITOR.]

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[90] Cal. State Papers of Scotland (Thorpe), vol. i., p. 97.
[91] Do. do. p. 349.
[92] Do. do. p. 313.
[93] Calendar Border Papers, vol. i., p. 360.
[94] Reg. Privy Council, vol. xi., p. 89.

APPENDIX I.

ABSTRACT OF DATES OF NAME.

Stichel, 1124-53; Stichil, 1159; Stichele, 1170; Stichehulle, 1203; Stechil, 1226; Stychyl, 1235; Stichehull, 1253; Stichell, 1253; Stichill, 1260; Stychil, 1272; Stichhully, 1296; Stychehulle, 1308; Stitchel, 1331; Stikel, 1361; Stychill, 1361; Stichille, 1361; Stychehille, 1361; Stychele, 1370; Stichehille, 1404; Stechel, 1439; Stitchell, 1480-87; Stechell, 1542; Stitechell, 1587.

APPENDIX II.

THE CLERGYMEN OF STICHILL.

Gilleb., Presbyter of Stichel 1124
W. de Stichel 1153
Goze, Goscelino Clericus, Sacerdos of Stichil ... 1158
G. Decanus de Stichel.
Robert (his son).
Nicholas de Stytcheel ... 1200
Willielmus de Stichel ... 1207
David, Vicar of Stichil ... 1214
Philip of Stichil 1221
William, Vicar of Stychil... 1260
James of Lumisden, Vicar of Stichel 1440
James Hume, Vicar of Stichill 1512
Eduardus Brus, Vicar of Stichill 1543
Guilielmus Schaw.
Thomas Kinlot.
William Hude, Reader ... 1574
Robert Franche 1574
John Fairbairn, Reader ... 1578
James Young, Vicar of the Parish of Stichell ... 1587
James Frenche, A.M. ... 1605
David Courtie, A.M. ... 1613
David Starke, A.M. ... 1648
Andrew Darling, A.M. ... 1683
John Glen 1691
John Glen 1719
Alexander Home 1734
George Ridpath 1743
Andrew Scott 1773
James Patterson 1822
Peter Buchanan 1827
Dugald Macalister 1837
George Gunn, M.A. ... 1878

APPENDIX III.

THE GORDONS OF STICHILL

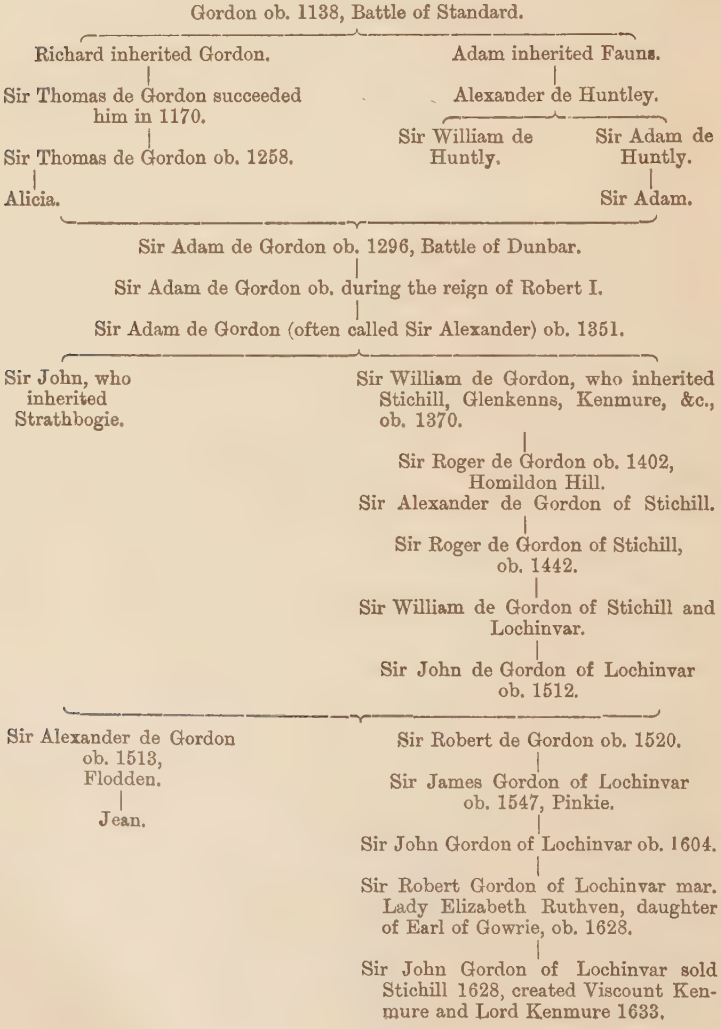
The usual legendary narratives of the ancestry of the Gordons may be read in the well known Histories of the Family, in Nisbet's Heraldry, in Douglas's Peerage, and in the Records of Aboyne by Lord Aboyne (New Spalding Club, 1894).

The family is not heard of in Britain before their representative is supposed to have come over with the Conqueror. Before this date, the name is well known in France, where one had been Constable of France and General in Brittany during the reign of Charlemagne.

Malcolm III., pursuing his policy of civilising his countrymen by settling Southern or Norman soldiers among them, gave a

certain Gordon a district in the Merse, which he called Gordon, probably from recollection of the town in Aquitaine bearing his patronymic.

Of his lineal descendants nothing is known with certainty. One is said to have fallen in battle on the banks of the Aln, when Malcolm Canmore was killed. Another, fighting under David I., was slain at the Battle of the Standard in 1138. This one divided his property between his two sons, Richard and Adam, which was re-united four generations thereafter.


Gordon ob. 1138, Battle of Standard.
Richard inherited Gordon.
Adam inherited Fauns.
Sir Thomas de Gordon succeeded him in 1170.
Alexander de Huntley.
Sir William de Huntly.
Sir Adam de Huntly.
Sir Thomas de Gordon ob. 1258.
Alicia.
Sir Adam.
Sir Adam de Gordon ob. 1296, Battle of Dunbar.
Sir Adam de Gordon ob. during the reign of Robert I.
Sir Adam de Gordon (often called Sir Alexander) ob. 1351.
Sir John, who inherited Strathbogie.
Sir William de Gordon, who inherited Stichill, Glenkenns, Kenmure, &c., ob. 1370.
Sir Roger de Gordon ob. 1402, Homildon Hill.
Sir Alexander de Gordon of Stichill.
Sir Roger de Gordon of Stichill, ob. 1442.
Sir William de Gordon of Stichill and Lochinvar.
Sir John de Gordon of Lochinvar ob. 1512.
Sir Alexander de Gordon ob. 1513, Flodden.
Jean.
Sir Robert de Gordon ob. 1520.
Sir James Gordon of Lochinvar ob. 1547, Pinkie.
Sir John Gordon of Lochinvar ob. 1604.
Sir Robert Gordon of Lochinvar mar. Lady Elizabeth Ruthven, daughter of Earl of Gowrie, ob. 1628.
Sir John Gordon of Lochinvar sold Stichill 1628, created Viscount Kenmure and Lord Kenmure 1633.

APPENDIX IV.

Magister Willielmus de Stechil, Archdiaconus Wigorniensis (Worcester), was so esteemed by the Prior and Convent of Durham that he was nominated by them for election to that See, which had been vacant for more than two years, after the death of Ricardus de Marisco in 1226.[95]

Their nomination was declared null and void. An irregularity in the proceedings was alleged as the pretext, whereas, in reality, King Henry III. desired the monks to elect his chaplain, Lucas, Dean of St. Martin le Grand, and threatened, on their refusal that the vacancy would last for seven years longer.[96] Resenting the royal interference, they persisted in their election of Archdeacon Stichill, who, in the Annals of Tewkesbury, is called Willielmus Scotus. On the King's appeal to Rome, Pope Honorius III., apparently after some reluctance, pronounced the election void. He sent a commission to the Archbishop of York to examine into the illegalities and circumstances of Stichill's nomination, with instructions to report within two months. In the commission the testimony of the monks of Durham, in favour of Archdeacon Stichill's character, is quoted "quem de providentia, honesta literatura et morum compositione commendant."[97] In the narrative of Graystanes it is stated "quod electio non fuit facta communiter ab omnibus, sed singulariter a singulis, et ideo non inspirationem (aspirationem in M.S. Ebor), unde et eam irritamus."[98]

It is of interest that Lucas did not receive the appointment, but upon the monks making a second election of Ricardus le Pauper, Bishop of Salisbury, the Pope issued a decree of Translation in his favour to the See of Durham, 14th May, 1228.

The other monk named from the Parish is Robertus de Stichill, who was consecrated Bishop of Durham on 13th February, 1261.

The tradition bears that he was probably born in Stichill, and was the son of the priest."[99]

He had entered the Monastery of Durham as a youth.[100] A story is told which throws a sidelight on his impulsive disposition. Having been ordered to sit by himself in the middle of the choir for some levity during service, he seized his stool and threw it amongst the people in the nave. Rather than submit to punishment, he fled during the night; when nearing the Rood, on the

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[95] Historiæ Dunelmensis Tres Scriptores (Surtees' Society), p. 36.
[96] Hutchinson's Durham, vol. i., p. 199.
[97] Tres Scriptores, App. LI.
[98] Do. p. 36.
[99] Surtees' Durham, vol. i., p. xxix.
[100] Tres Scriptores, p. 45.

south side, a heavenly voice bade him return, assuring him of the succession to the See. "He was not disobedient to the heavenly Vision," and thereafter so devoted himself to the study of Holy Scripture that, in a short time, his learning and deportment won the admiration of his contemporaries. "Ut scientia ejus multis miraculum fieret, et mores ejus plurimi commandarent."[101]

Ere long he became Vicar of Shirburn.[102] About 1245 he was chosen Prior of Finchale, in the County of Durham.[103] His attestation with this farther denomination occurs amongst the witnesses to a charter of Reginald Pinchard of Cockene (4 miles from Durham), and Petronella his wife. "Hiis testibus Roberto de Stichehull tunc priore de Finchale."[104] In 1242 the monks had begun building the church of the Priory,[105] so, in aid of its building fund, Prior Stichill authorised a number of indulgences.[106] On the 30th September, 1260, he was elected Bishop of Durham, but not without some difficulty.[107] Being the son of a priest, he was ineligible for this dignity. But a brother monk, Henry of Horncastre, "non mediocriter circumspectus," obtained the necessary dispensation from the Pope, so that his election was duly sustained. Thereafter the various steps follow as a matter of course. His election was confirmed by Godfride, Archbishop of York, on St. Clement's Day, 23rd November, 1260,[108] and he was consecrated by him at Southwell, 13th February, 1261. It appears that a note of his travelling expenses to and from London, in order to his consecration, is preserved at Durham, and abounds with interest.[109]

Bishop Stichill was indefatigable in the oversight of his diocese. Of the two almshouses in the village of Greatham, he founded the larger and older in 1272.[110] He intended it for the reception and support of forty almsmen, who were all to live in one house and mess at one table. According to an account in the *Cornhill Magazine* (January, 1895), this institution was refounded by King James I., who reduced the number of almsmen to thirteen poor, unmarried men, and substituted a master for the five priests and two clerks, who were stipulated for by Robert de Stichill. The thirteen poor old bachelors, besides diet, fire, and candles, were ordered a new gown every two years, four shillings at Christmas,

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101 Tres Scriptores, p. 45.

102 Reg. Palat. Dunelm, (Surtees' Society) vol. iii., p. 226.

103 The Priory of Finchale (Surtees' Society).

104 Do. p. 87, xcvi.

105 Generally but erroneously called Finchale Abbey.—Hist. and Dscr. View of the city of Durham, etc.—Durham, 1847, p. 104.

106 The Priory of Finchale (Surtees' Society) p. 169.

107 Tres Scriptores, p. 45.

108 Hutchinson's Durham, vol. i., p. 214.

109 Wills and Inventories (Surtees' Society), part i., 1833, vol. ii., p. 12. Note.

110 Feod. Pr. Dunelm (Surtees' Society), p. 149.

ten shillings at the New Year, and four shillings at Midsummer. It is worthy of note that Bishop Stichill endowed the Hospital or Religious House at Greatham, with the Manor, which once belonged to Peter de Montford, but was forfeited to the Bishop when he rebelled against the King.[111] In case of eventualities, the Bishop obtained a confirmation by Peter de Montford. He also bought out the right of the superior, for Graystane says, "Robertus de Stichill emerat a quodam Bertram cognomine."[112]

Amongst the grants to Muggleswicke, which greatly increased the wealth of the Convent, was one of 1300 acres of wood from "Robertus de Stichil, Dei gracia Dunelm. Episcopus."[113] To Bishop Walter de Kirham's grant of land in Horsleyhope, Bishop Stichill added more, and forty acres of enclosed land for a meadow.[114]

Amongst the charters of Beaurepaire, where the Prior of Durham resided, is one from him also.[115]

Cardinal Ottobanus, who was Legate to England from Pope Clement IV., wrote to him on 7th July, 1268, with reference to Border warfare and the blessings of peace.[116] As a practical suggestion, he advises churchmen to allow the disinherited to redeem their lands at a fixed and moderate sum.

Bishop Stichill, keeping to the promise of his youth, was rather a facetious old gentleman, in spite of his early lessons when he "nimis levis fuit." It stood him in good stead when he was making Howden, in Yorkshire, into a collegiate church.[117] He reconciled the parties who felt aggrieved by the following humorous comparison. If one set before him a sucking pig without any condiment, he would eat it for all that. He would have been better pleased with the addition of a condiment. So he laughingly remarked to the disputants: "You wish to have the pig without any condiment. If it pleases you, it pleases me.[118]

He was withal firm in maintaining the privileges and pertinents of his office. On one occasion he appropriated the fishing ground of Eyseworth, which was claimed to be common to Warenmouth, Bamburgh, and the neighbourhood. He actually imprisoned a certain Gregory, Adam de Lucker, and Gilbert Hoge,

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[111] Foed. Pr. Dunelm, p. 149.
[112] Tres Scriptores, p. 55.
[113] Do. p. 182.
[114] Do. p. 183.
[115] Do. pp. 186, 187.
[116] Historical Papers and Letters from the Northern Registers (Rolls), 1873, p. 15, No. XII.
[117] Tres Scriptores, p. 147.
[118] History of Northumberland, by County Historical Committee, 1893, vol. i., p. 195.

whom he found fishing there, in evident assertion of what they regarded to be their rights.[119]

He died at Arbipellis, in France, 4th August, 1274, on his way home from the Fourteenth General Council of the Church, which had been held at Lyons. He was buried at Arbipellis, his heart only being brought back to Durham,[120] and deposited in the Chapter House, where his seals of office were broken.[121]

In "A Description or Breife Declaration of all the Ancient Monuments, Rites, Customes . . . of Durham,"[122] written in 1593, there is contained a "Catalogue of the Bishops of Durham, whose bodies ar found buryed in the Chapter House of Durisme, as appereth by ther names ingraven upon stone, with the signe of the crosse † annexed to every one of the said names." Amongst them we read

† ROBERTUS STICHILL EPISCOPUS.

He bequeathed 200 pounds sterling[123] for the purchase of wood and peat for the benefit of Greatham Hospital. Bishop Kellawe[124] records that, in 1312 King Edward issued a writ to Bishop Richard touching the complaint of the Commonalty of Durham, respecting the tallage. Edward ordered an enquiry into the customs of former days, specifying those of Roberti de Stychehulle.

Bishop Richard had also a unique experience.[125] During an investigation, in 1338, into the Hospital of Shirburn, a juror (probably the oldest inhabitant) called Henricus de Burton, told how he had seen five vicars instituted there, and that the first of them was "Robertus de Stichell, monachus, episcopus Dunelmensis."

The Seal of Bishop Stichell is engraved in Surtees' Durham[126] and again in Priory of Finchale.[127]

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[119] Hundred Rolls, Northumberland (Hodgson), vol. iii., sect. i., p. 95.
[120] Surtees' Durham, vol. i., p. xxix.
[121] Wills and Inventories (Surtees' Society), part i., 1832-3, p. 12.
[122] Surtees' Durham, p. 47, xxvi.
[123] Reg. Palat. Dunelm (Surtees' Society), vol. i., p. 318.
[124] Do. vol. ii., p. 864.
[125] Do. vol. iii., p. 266.
[126] Surtees' Durham, vol. i., plate ii.
[127] Priory of Finchale (Surtees' Society); Appendix, p. xxv.

DOMESTIC LIFE AND MANNERS IN THE BORDER VILLAGE OF STICHILL DURING THE COMMONWEALTH, FROM 1649-1660.

[From Notes by the Rev. George Gunn, M.A., 1884.]

MY AIM is to set before you the everyday life of these ancestors of ours of 230 years ago:—How they worked and conducted and amused themselves. What they read and sang. What they thought about and believed in these Border Lowland villages during Cromwell's Protectorate.

It is difficult to imagine ourselves in a village 230 years ago; whereas it is easy, comparatively speaking, to recall the Great Movements of an age—the names of the honoured men who were in the thick of the fight. But here is our difficulty. To leave the beaten tracks of history, to paint in living colours the true picture of a village in that far back day, and to group its scenes in fitting connection with all their bearings and surroundings. It is ours to shew that bloodstained annals do not tell us all the story of national life; that behind the scene of reeking slaughter and desolated homesteads are glimpses of a fairer and humaner life; in short, to paint some pictures of rural life that bring the men and women of these days nearer to us than they are. (Ross, Scot. Hist., 109.)

We must start by trying to think out of existence those modern luxuries which we have come to look on as necessities. Two hundred and thirty years ago, and the shepherd's maud or plaid and the blue bonnet of the Covenant were the peasant's dress. Coarse homespun coats were not yet supplanted by broadcloth, manufactured in factories at Selkirk and Galashiels. Tea—unknown till introduced in 1682 by the Duke of York, who resided at Holyrood while the Scottish Parliament was sitting—and wheaten bread were unknown, each farm and place providing within itself its own food and clothing. There were neither spring-carriages nor gigs to be seen. The traffic was by horses and ponies, except on some of the main routes. The mechanical inventions—the glory of our age of steel—railways, and sewing machines, our iron ploughs and reapers—were undreamed of. The march of civilisation in that era was slow. Our infirmaries for the sick, homes for the fallen, were in their infancy. The triumphs of commerce in this epoch of enterprise—beef from Canada, mutton from Australia, and importation of cotton and jute; the quick

development of our nation's conscience, and our keen appreciation of the union with England, are now commonplaces so familiar, that, if you strip them away, you leave us in vagueness, and put us beyond our soundings.

Two hundred and thirty years ago, electricity with its telegraph and telephone, its illuminating and working powers—the greatest revolution in our time—was in the clouds for want of a Benjamin Franklin and his kite. Shakspere's vivid imagination made a tremendous approximation to its unsuspected existence when he bids Puck, "that merry wanderer of the night," promise the jealous Oberon, the færy king, to put a girdle round the earth in forty minutes. Steam was then unlikely ever to drive out of the field the newly-started stage-coaches from London to Edinburgh. Their fare amounted to £4 10s.; they ran fortnightly, occupying six days on the way, in all cases with good coaches and fresh horses.

A horse post was also then newly started, carrying letters at the following rates:—Under eighty miles, 2d.; under a hundred and forty miles, 4d.; above this distance, 6d.

There were no newspapers, and the chief newsmongers were beggars and pedlars; except during warfare, and in the course of raids, when Hume Castle fired a beacon which alarmed other castles, and thus communicated the war telegrams of that age.

The big wheel and the little one were birling in every cottage, and throwing off abundance of woollen and linen yarn to be worked up for family uses. (Russel's Yarrow.) Rye grass and red clover were introduced from Holland to Scotland only in 1720; turnips came in from Norfolk only in 1739; and potatoes were introduced in 1690, and came into general use fully a hundred years thereafter.

Two hundred and thirty years ago, and you bring back days of discomfort and nights of cheerless gloom; the tyranny of narrow and gross superstitions, when the blinking rush or dull tallow light, the flint and steel, and the box of tinder anticipated our gas and lucifer matches. How the good people of those days must have lain about and grumbled in the dark, "baith but and ben," "inby and outby;" what fun in a joke, when they had to feel about for a smile, or to handle their neighbour's cheek to see that it was understood!

Kirk-sessions were prosecuting cases of witchcraft; the people, high and low, were assaulting one another on slight provocation, cases of which fill up the pages of the kirk-session books and the Minutes of the Baron Courts.

An early English tourist, braving the dangers of the way, writes of our Lowland rivers as "full of salmons, that they are pestered with sharks and porpoises, some amphibious, which destroy the salmon; the great commodity of the country being too good for the inhabitants, are barrelled up and converted into merchandise."

In 1686 that Thomas Blair was minister of Coldstream on whom Captain Ord wrote the following epitaph :—

Here lies the Rev. Thomas Blair,
A man of worth and merit,
Who preached for fifty years and mair,
According to the spirit.
He preached off book to shun offence,
And what is still more rare,
He never spake a word of sense –
So preached Tammy Blair.

In 1633 Robert Knox was minister of Kelso, and had old vaults in the Abbey for a Manse—one as a hall and a kitchen, and another as bedroom, though both were much below the level of the surrounding ground.

In 1661 Thomas Inglis was minister of Sprouston ; and David Stark was minister of Stichill.

Two chief difficulties beset the path of the student of the domestic history of our land in these twilight times : the difficulty of shading our mental vision from the later enlightenment which we have inherited ; and the other difficulty, that while under a cloud of this kind, we search out our facts, and then follow them up in their proper order. Is not history like life? The knowledge of the bare facts of the case is not sufficient. We must get them in the order of sequence, and natural proportion as well. We must know their relation to each other before we can fairly realise and enter into their meaning. If not—if we isolate them from one another, and from the whole—do we not falsify their meaning and proportion? There are at least two aids by which we may open a way through the thick set hedge in safety, and gain a surer foothold than we had hoped. One such help is afforded by our knowledge of the great movements of the time.

On the 30th January, 1649, King Charles I. was beheaded. The English, having no intention of crowning another king, proclaimed Oliver Cromwell Lord Protector of the Commonwealth of Great Britain and Ireland. On their side the Scotch had as little wish for a Republic, and, at the Cross of Edinburgh, they forthwith proclaimed Charles II. King of Great Britain, France, and Ireland. The matter found definite and fatal issue at Dunbar, and thereafter at Worcester. So far as Peeblesshire is concerned, it may be of interest to you to recall that the nobles and gentry of the county formed themselves into a committee of war ; that Lord Yester, son of the Earl of Tweeddale, fortified Neidpath Castle against a party of Cromwell's troops sent to capture it; but that, in 1650, it was captured by Major-General Lambert. I am told that the Earl of Traquair and some of his Royalist friends at this date were the first persons to whom the name Tories was given in Scotland—the word having been applied to similar roving troopers in Ireland.

During the next nine years Scotland was little more than a conquered province of England. The Lord Protector dispensed

with the services and co-operation of the Scots Parliament, the Commission of Estates, and the General Assembly. In 1654, the Supreme Council of the Commonwealth of England ratified its union with Scotland—which union disappears from the scene with the Restoration of King Charles II. It, however, was not without some benefit, for the feudal tyranny of the nobility was broken. The tenantry and lower classes enjoyed more peace and tranquillity than had been their lot during the domestic broils of the disputatious times of Charles I. With your permission, I will read you two contemporary opinions of the state of Scotland during Cromwell's protectorate—opinions from widely varied sources, yet whose concurrent truthfulness you will accept. Well then:—

Robert Baillie was one of the most eminent, and, perhaps, the most moderate of all the the Scottish Presbyterian Clergy during the Civil war. In one of his valuable descriptions he says:—"Our State is in a very silent condition, strong garrisons over all the land, and a great army of horse and foot, from 7,000 to 9,000 in number, for which there is no service at all. Our nobles lying in prison and under forfeitures or debts, private or public, are for the most part either broken or breaking."

I think, too, I may appeal to the chief personage in these days. Oliver Cromwell sends for both Houses of Parliament to come to him in Whitehall, to the Banqueting House, and there he addresses them a speech. In it he refers to Scotland, and whilst he admits its poverty, he does not fail to use a hopeful tone—to see the rift of blue in the sky:—

"And hath Scotland been long settled? Have not they a like sense of poverty? I speak plainly. In good earnest I do think the Scots nation have been under as great a suffering in point of livelihood and subsistence outwardly as any people I have yet named to you. I do think truly they are a very ruined nation. And yet, in a way (I have spoken with some gentlemen come from thence) hopeful enough; it hath pleased God to give that plentiful encouragement to the meaner sort in Scotland. The meaner sort in Scotland live as well, and are as likely to come into as thriving a condition under your government as when they were under their own great lords, who made them work for their living."—(Carlyle's Cromwell, iii., 342.)

By this brief resumé of the course of chief events in Scotland, from 1649 to 1660, we have made pretty sure of our ground, and have been much helped to realise clearly the domestic state of our country. But I rely on a second aid, as the be-all and end-all of any farther difficulty. I have another means of helping you to cope, and cope successfully, with the lapse of these two hundred and thirty years. I refer to the "Minutes of the Baron Court, holden at Stichill Kirk by the Right Worthy Robert Pringle, of Stichill, Baron and heretable proprietor of the lands, parochin, and Barony of Stichill." Let me explain.

To regulate the administration of justice, Cromwell set on foot

a twofold scheme. He appointed a Commission of four English and three Scottish judges to take the place of the Court of Session. This Commission was not only to hear cases in Edinburgh, but to hold Circuit Courts in the large towns. His second step is the one which interests us. By Act of Parliament he enacted that in every parish each Baron should resume his former jurisdiction, and hold a Court of Justice, and take cognisance of debts, promises, and trespass. These courts registered all their transactions in Minute Books. Those belonging to Stichill have never been published. They were the main inducement for my speaking to you on this subject. They seemed capable of serving a wider purpose than the mere local history of our own parish.

Allow me to call to mind that the Feudal System was brought into existence first by the necessity of the times, when the sword was mightier than the pen, and when the only rule to which mankind was amenable, was

> The golden rule, the simple plan,
> That he may take who has the power,
> And he may keep who can.

The Baron's jurisdiction was powerful and widespread until the fourteenth century, when various causes contributed to its decay. In 1747 its death warrant was signed by the abolition of hereditary or feudal jurisdiction, consequent on the Rebellion of 1745. The founder of this system was King Malcolm Mackenneth, in 1004, who divided Scotland into gifts. Over these divided lands he set dukes, earls, and barons, on condition of fealty or service. The gift of land carried with it the power of dealing with all felonies within his feudal domains, or the right of jurisdiction in civil and criminal causes, saving the four pleas of the Crown—robbery, rape, murder, fire-raising.

The words of the Baron's jurisdiction sound somewhat uncouth, as you may judge for yourselves:—"With soc, sac, pitt, gallows, toll, thame, infangthief, outfangthief, tuilzie, straickes, wound, or blood."

Soc refers to the extent of the jurisdiction.

Sac refers to the jurisdiction of all matters litigated by action.

Toll implies exemption from duty.

Thame indicates the Baron's right of declaring who were serfs and who were freemen.

Infangthief means jurisdiction over a thief within his soc.

Outfangthief refers to the right of extradition of a thief within another's soc.

Pit and gallows—"furca et fossa"—is the power of capital punishment, the pit being for women.

Such was the court which the Lord Protector re-established, though with greatly limited powers and lessened dignity. In fact it was not unlike the Justice of the Peace system in England, administered by the class whose feudal authority had been suppressed. (Hill Burton, vii., 320.)

The Estate and Parish of Stichill was then in the possession of the Pringle family, of Newhall also, in Selkirkshire. So the Right Worthy Robert Pringle, as Baron, or his factor, by Commission, sat as judge. A clerk of court was duly appointed to write the formal Minutes of the proceedings, and an officer to put the decrees of court into execution. On the judge taking his seat, the officer cried—"O Yes, O Yes, O Yes!" and the suitors came in. The proceedings were minuted thus—"Court lawfully fenced," or "Curia legitime affirmata." The judge was assisted by "fifteen famous, honest men of whose fidelity and qualifications he had assurance, to pass voice on all matters questionable and debateable within the barony and among neighbours, and to impose stents and public impositions, and to decide the same equally and proportionally without partiality or hatred, conform to ilk one's several possessions, with power to any two of them, with the factor to convene, stent, decide, and decern after mature deliberation."

These Minutes are two hundred and thirty years old or thereby; they set us down in the village of Stichill of that date; they teach us this truth which we are so apt to miss in reading history, that that byegone age was actually peopled by living men whose names we know and whose characters we can trace in great measure. The past is not dead and buried, lifeless and annihilated, peopled by abstractions of men, by ghosts; but, using the forcible words of Carlyle (Scott vi., 72), by "men in buff or other coats and breeches, with colour in their cheeks, with passions in their stomachs, and the idiom, features, vitalities of very men." These Minutes are sections of that past age, two hundred and thirty years old, brought safe into the present, and set before our very eyes.

Here, for instance, is one such early Minute:—

Baron Court, holden at Stichill Kirke, upon the ninth day of January, one thousand six hundred and fifty-nine years, by the said William Nisbet, factor aforesaid. The which day the haill tenants and cottars within the Barony, being all called at a Head Court, compeared all personally.

The claims by John Thomson against Robert Hamilton for nine half fulles (firlots) of oats is continued to the next court.

Alexander Windrim, cooper in Stichill, is decerned to pay to Thomas Ker, merchant in Kelso, thirty-six pounds Scots.

Andro Giffen is decerned to pay to James Campbell fifty shillings Scots, in full of complete payment of the price of twenty bolls of oats, or anyother thing which any of them can or may ask or claim from other, for any cause or occasion bygone.

Andro Giffen is decerned to pay to Catherine Hamilton, Lady Stichill, eldest, for the agreed price of four bolls of beir confest, forty merks.

These tenants liable in payment of Hopper's grass maill to the Lady for byegones confest, are decerned conform to the claim.

The which day it is statute, enacted and ordained, that all beasts hereafter found or seen upon the corn of the Craigs Steills or Humly Knowe, betwixt the two gates at the east end of the overtown without a herd on the corn shall pay, each nolt or horse two shillings Scots, and each sheir without a herd four pence for each fault.

Perhaps it is not unneedful if I mention that the Village, Barony, and Parish of Stichill are in Roxburghshire, lying three miles to the north of Kelso. Stichill means the same as uphill or uphall. As the name indicates, it occupies part of an upland slope, rising at last to 800 feet above the sea level, where the ruins of Hume Castle form an imposing copestone. Its population and the Church membership both appear to have remained very much the same as at present during all these years.

Stichill at that time was in the centre of a lively district. As the highway to England, midway between the castles of Roxburgh and Hume, and almost within striking distance of Duns, the villagers could not fail to be well acquainted with the main features of the Covenanting campaign. At Duns some had lain in arms for Christ's Crown and Covenant. At Kelso they had seen the inglorious and disorderly retreat of Lord Holland and his troopers. Returning from Dunbar their broken soldier, Thomas Whyte, wept o'er his wounds. And in the sight of every one occurred the last act of the drama in which Hume Castle had a part acted out. In Carlyle's Cromwell, ii., 244, occurs:—"Feb. 3rd, 1650.—Letters that Colonel Fenwick summoned Hume Castle to be surrendered to General Cromwell. The Governor answered, "I know not Cromwell; and as for my castle, it is built on a rock." Whereupon Colonel Fenwick played upon him a little while with the great guns. But the Governor still would not yield; nay, sent a letter couched in these singular terms—

> I, William of the Wastle,
> Am now in my castle,
> And a' the dougs in the toun
> Shanna gar me gang down."

This frolicking humour stood Willie Wastle in no good stead. War is too tragic. So the mortars were opened upon him, which "garred him gang doun."

The population of Stichill, as of other lowland villages, was purely agricultural. Farmers, cottars, and the small shopkeepers in the village held land from the laird only, and paid their rents in the three ways—money, service, and kind.

Farmers leased their farms from crop to crop. There were no leases, and they might be removed at the landlord's will; there was no tenant right. In addition to the rents, the Baron, sitting in judgment, decerned the parochial burdens for the ensuing half-year. One reference is to the Education Rate of that day. He statutes and ordains his haill tenants to pay proportionally to James Lennox, schoolmaster, twenty shillings Scots money

during his service, and authorises his baron officer to poind and distrain any who fail therefore. Again, it is in favour of the Beddal, the indispensable village tyrant, to whom, in those days, minister, manse, and parish owed some importance. For the ringing of the great bell at four hours in the morning and at eight at night, daily, each rich house is to pay him twelve pence yearly. There is also a military rate. The indweller, at one time, had to bear part of the expense of equipping a soldier for service in the battle field. We read of four indwellers found liable in £32 Scots money "ilk ane of them for their own partes with the interest of the principal sum for the out reiking ane soldier for the parish of Stitchill." So when Thomas Whyte came back to his native village from "seeking the bubble reputation, even in the cannon's mouth," the haill tenants are stented in payment "of £10 Scots for his relief of his wounds received by him at Dunbar Battell being put for the whole barony." In this connection one may note that it was one of Oliver Cromwell's first acts to sweep away the feudal system in Scotland which had entitled the territorial chiefs to the military attendance of their vassals: "that all and every the heritors and persons aforesaid and their heirs are and shall be for ever hereafter freed and discharged of and from all military service and personal attendance upon any their lords and superiors in expeditions or travels and of all casualties of wards, and lands formerly held by the king and other superiors." (Hill Burton vii. (lxxv.), 316, 317, 318. Appendix xxvii., Bruce's Report on the Union, p. ccx., and in Scobell's Collection).

Still, it is only fair to the memory of James II. to state that in 1450 he permitted lands to be let in feu without the obligation of military service. This was a step in the direction which Cromwell took to allow the people to pursue industry undisturbed and unmolested. (Ross, 121.)

Decrees such as those referred to above may be called the Tenant's Monetary Burdens. They are to be separated from his Burden of Service. In this latter respect he was asked for different purposes,—to furnish a sufficient worker day about for carrying out the rubbish lying in the churchyard under a penalty of £5; or it was to repair the Kirk, and to furnish and bring with them barrows, riddles, and other necessaries for the said work. Perhaps the most grievous burden of all is that implied in the condition that they were "thirled" to the mill. This was doing debt to the mill, or, the service of the sucken. The multure dues were a source of great profit to the Baron and to the miller. So Act after Act on the part of the Baron for the sake of his heavy exorbitant rent, and of the miller for his multure, ordaining the tenants under severe penalty to confine their transactions to the mill of the Barony. Let me quote a very stringent instance:—

8th January, 1661.—The which day the said Judge, taking into his serious consideration what loss and prejudice the possessor of the mill of Stichill entertains by the people of this Barony who

buy their bread for penny bridals in the market, and do not grind their bridal wheat at the said mill, so that thereby they are partly unable to pay the tack duties yearly rent for the said mill use and wont. Therefore it is enacted, and by these presents, statute, and ordained, that all makers of common bridals, also ale-brewers, as others within the Barony shall grind the haill wheat which they shall happen to make use of at the said bridal, at the mill of Stichill, and pay mill duties there for use and wont, and that none within this Barony buy bread in the market under the pain of £10 for each fault without modification.

And, young ladies, this was great interference with your special province! For the laird further decrees that no bride dwelling within this Barony shall make her bridal outside of this parish, wheresoever the bridegroom happen to dwell, for the benefit of the mill duties on the malt and wheat. Otherwise the husband was to be fined £20! Poor James Macdowell! His bride's taste for the fancy bread of Kelso cost him £10 to the laird, and double multure to the miller, or 10s.

One curious feature of the "sucken," as it was called, was the bringing home of the millstones. There was few roads then, so the simplest arrangement was to thrust a beam or young tree through the hole of the millstone, and the multitude were to wheel it along upon its edge, so that the grinding surface of the millstone should be uninjured—an operation of difficulty and danger in a rough district. James Campbell's widow was ordered to pay £3 as her share of the expense. Little wonder that the neighbours fought with the miller, who was their universal enemy, and with each other, as to their roume and order of service.

In addition to the usual ditching, dyking, and enclosing, the farmer had to do a good deal of planting under the penalty of £10 or £5, one-half to be applied to the poor. It came rather hard on the poor when the factor forgot this recommendation and grasped the whole of the £10, which was George Hamilton's fine for cutting an ash tree belonging to the Right Honourable the Laird of Stichill. You may remember the old rhyme—

> Oak, ash, and elm tree,
> The laird may hang for a' the three,
> But for saugh, and bitter weed,
> The laird may flyte, but mak naething by't. (Rogers, ii., 46.)

Where then were the farmer's gains to come from? Not from his land, I fear. The Border foray of the past centuries, the frequent marchings of troops to and from English soil—of Highlanders, Lowlanders, of English Independent, of Scottish Presbyterians, and of Border Mosstroopers, hindered agriculture from becoming a thriving branch of industry. One army destroyed many years' labour. I cannot see that the farmers of that day aimed at being numbered amongst the benefactors of the people in making two blades of grass grow in room of one. They were content if they produced the household supply. The lands were

wrought on the principle of infield and outfield. Infield meant one-fourth of the farm lying nearest the house; this was fairly well fertilised. Women carried everything that was required to the fields in wicker baskets, and indeed acted as pack horses in carrying grain, hay, and manures often long distances. The outfield consisted of the remaining three-fourths of the farm which lay farther distant and yielded hardly so good crops. After being pastured for seven or eight years, it was then ploughed, and a crop or two of oats were taken off. Great pains were taken with the hay, which they tried to get well-swelled and coloured. In hard or clayey soils eight oxen were yoked together to drag a single wooden plough, and four, five, or six persons were employed in conducting it—two led the oxen, one held the stilts, one cleared the mould-board, and one regulated the breadth of the furrow by means of a long pole attached to the plough by an iron hook. The swing plough was introduced only In 1763.

Generally speaking, these were bad times, times of poor crops, wretched weather, and prevailing dearth and poverty. Bere cost £20 Scots per boll, equal to £1 13s. 4d. In 1657, the price was £5 8s. 4d. Oats brought five merks per boll. The pint of ale cost four or six shillings according to quality, equal to four pence or sixpence sterling. A boll of wheat, pease, or rye, contained 10 pecks per boll. Oats and barley contained 15 pecks per boll. Oatmeal weighed 16 stones to the boll, equal to 280lbs. aver. A ploughgate of land was equal to 104 acres, which eight oxen could plough in one year. In English measurement it was the same as a hide or carrucate, and amounted to 120 acres. A davoch was equal to four ploughgates.

With regard to the feeding of sheep and cows, there was nothing to eke out the pasture. Turnips, potatoes, and the better kinds of grass being introduced and utilised a full hundred years after this, in 1747. The sheep were small, and hard lines for those who had to eat them: "the mutton live to a greater age than elsewhere by reason of the salubrity of the air and the wholesome dry feeding, and are, indeed, the greatest merchant-commodity that brings money to the place, with their produce of lambs, wools, skins, butter, and cheese."

I think you will have a capital idea of the times if you try how far £100 Scots will go:—

Alexander Lowrie will sell us six dinmonts and ewes for £8 6s. 8d.

John Smith's price for one ox is £18 10s.

William Courtney's two cows cost £31.

Isobel's Ormiston's calf (of Queenscairn) £11 14s.

John Wood bought a mare for £26.

John Brattison of Fallside hill will erect a peatstack for £4.

The sum total of the above amounts to 100 pounds Scots, or £8 6s. sterling.

"This country affordeth also store of neat hide and sheep skins and great plenty of wool, which is carried to foreign nations so that the cold eastern countries bless this happy soil, being warmed with the fleeces of their sheep. It affordeth also great plenty of well-spun worset which is sold and carried for the most part to foreign nations." (Russell's Yarrow, 74.)

The remaining cultivated lands and meadows of each district were possessed and laboured in different parts by the poorer people under the laird's superintendence. They had equal rights with one another to the woodlands, the peateries, the mosses, the large ranges of common, and enclosed forest-land which furnished eldin or fuel to them gratis, where pig and geese might range, and where if they could buy a cow, they were in no danger of being unable to feed it.

Besides the tradesmen who were necessary to the larger tenants—the smith, the joiner, the shoemaker or cordiner, the brewer, the carrier, the merchant or storekeeper, the village was augmented by cottagers or agricultural labourers, who held land with their houses. There was besides the chapman, or itinerant merchant, who, in exchange for his commodities, accepted poultry, eggs, meal, and potatoes, which he converted into commodities on his return to town.

Their dwellings were of a temporary nature. In such neighbourhood, where men were quick "to hear the trumpet's clangour from afar, and all the dreadful harmony of war," we don't wonder that our friend, the English tourist says, "the houses are mouse-holes of mud, covered in with heath and thatch, which when dry makes excellent fuel." Even in royal palaces, up to 1661, the principal apartments only had windows of glass. Exaggeration apart, the house accommodation was pitiful and scant, of one room, with no chimneys, the windows were small holes unglazed. The fireplace was in the centre of the apartment. When a blazing ingle was wanted, the inmates stretched themselves on their faces and blew up the faggots or peats, the smoke circling through the room and in time escaping by the door. Like the farmers, these poorer tenants paid their rents in money, in service. and in kind. Isobel Johnstone pays for rent £3 Scots with four kayne hens; or else five shillings for each duly reared hen. The payment of kain or dairy tribute was often a sore burden on the poorer tenantry. They were bound to provide eggs, butter, and poultry for the landlord's table, often on the shortest notice, and often they were obliged to purchase them at high prices in order to fulfil the stipulations of their leases. Courthill farm, in Nenthorn, still pays kain fowls. To help out his rent, James Lambe must bring ten loads of coal from England to the laird, and four loads to the old lady. For the pasture of a horse on the Hall Hill they are to bring one load of coals. When the laird would drain the Easterloch he did not, of course, fall back on the steam navvy, or even hire labourers, but called on these smaller tenants to furnish

any able workmen, four of them to be ready daily, course and time about.

The usual dress of the working people was made of a plain coarse woollen cloth called hodden grey. It had been spun at home by the industrious wives from the washed but undyed wool. The maud or shepherd's plaid and the blue bonnet marked the peasant's dress. If he wore shoes they were made of neat leather fastened with brass buckles. In spite of the prevailing poverty, the people liked to dress well, especially on Sundays. A famous naturalist of these days, John Ray by name, was so struck by this marked difference in the Lowland labourer that he writes "they lay out most they are worth in clothes, and a fellow that hath scarce ten groats besides to help himself with, you shall see him come out of his smoky cottage clad like a gentleman." The love of display was catching. In the "Complaynt of Scotland" we read that "ane man is nocht repute for a gentleman in Scotland but gyf he mak mair expenses on his horse and doggis nor he does on his wyfe and bairns." (Ross, 283.) This love of dress attracted even the attention of Parliament and the General Assembly, and these two bodies often tried to regulate it. Sumptuary laws by Parliament and Assembly imply the existence of a certain comfort, and even luxury among the people which could only have been acquired by successful and honest industry. Burgesses and peasantry, men, their wives and daughters, are to be restrained in their extravagance. Dress, coats, and cloaks were to be of materials suited to wearers' ranks. It was enacted that nobles only were to wear golden or silver lacings, velvets, satins, or silks; no man of lower rank to do so except at a penalty of £1000 Scots. Servants were confined to fustian, canvas, or other stuffs produced within the kingdom. The nobles who sat in Parliament, who were clothed in soft raiment, who were gorgeously apparelled and lived delicately, graciously threw a sop to their servants. Their buttons and button holes may be of silk. It was lawful to wear their masters' old suits. To grey, white, black, or blue cloth of serge must they limit their desires under a fine of £40 Scots. Scant grace was shown to weddings where, if ever in life, gay clothing should in new lustre shine. One Minute here expressly certifies that neither bride nor bridegroom, their friends nor guests, shall make above two changes on that occasion, under a fine, if they be craftsmen or servants, not exceeding 100 merks. Clothing often was made a consideration in closing a bargain. Thomas Hoggarth, for his services got £11 4s. Scots with a harden shirt of coarse tweelled linen, a suit of old clothes, and two pairs of hose. John Crottar for a half-year gets £5 for fee, 12s. for shoes, and 24s. for new hose. Hose were a species of pantaloons fitting closely to the limbs and attached to the waistcoat by strings or laces tipped with metal points. William Moffat is decerned to pay to James Alexander, for fee to his nephew, £4 13s. 4d., with a pair of old hose, or 8d. for the price. A

woman's wage for the summer months was £4 Scots, often with the bountith of a pair of shoes and the privilege of sowing a little lint.

You would be apt to go away with a wrong impression if I do not remind you of the great disproportion between our money and theirs, both in its value and in its produetive power. If William Mill gets three shillings for one day's threshing, or Thomas Linnen gets 1s. 4d. for a day's spinning, their pay is not so pitifully poor after all. Wages like theirs amounted to 3d., 4d., and 6d. a day. Though many of our eident housewives would shake their heads at the sum. One shilling Scots was equal to the modern penny; £1 Scots represented one shilling and eightpence of our money; and £100 Scots would mean £8 6s. 8d. to day. The beef was sold at 2d. per lb., mutton at 1½d. per lb. of 17⅓ ounces, and cheese brought only 3d. and 4d. per pound of 24 ounces. To leave talking of the matter so gravely, was their not ample cause for their thrifty wives, prigging and striving and scheming to gar the limited and scanty weekly allowance go as far as they can towards the filling and comfort of the weans at hame? Do you remember the old Scots ballad, the plaint of the struggling poverty-stricken guidman?—

O that I had ne'er been married,
I would never have had nae care;
Now I've gotten wife and bairns,
They cry crowdie ever mair.

Crowdie ance, crowdie twice,
Crowdie three times in a day;
An ye cry crowdie ony mair,
Ye'll crowdie a' my meal away.

Aye the weans cry crowdie, crowdie,
Crowdie mammy, crowdie mae,
Till the wee bit hungry tots
Hae crowdied a' the meal away.

In general, the common food was brose—oatmeal moistened with hot water and seasoned with salt. Each meal was the repetition of the former, and the cooking process was simple.

In the midst of their domestic economies we must not pass over the people themselves. One writer speaks in the language of eulogy:—"As touching Scotland, what a noble country it is, and what men it breedeth!" Were one of these men to stand between the wind and our noble selves, I fear we should copy Captain Brereton, who was constrained to hold his nose as he passed through the halls of Edinburgh. He says that Edinburgh so well suits the people that one character will describe both high and dirty. Nor were the sanitary arrangements or personal cleanliness of the Borderer any more pleasing, Again, that Englishman says that he can corroborate the tradition that the Scots were originally descended from Scota, a runaway princess of Egypt. He says that two of the plagues at least were entailed upon them, certainly they were at that date still unrepealed. Boils and blains are

hereditary, to warn all other men to beware of them. You know the familiar insect on which Burns wrote a poem. These loving animals, he says, accompanied the Scots from Egypt, remain with them still, never forsaking them until they tumble into their graves.

The greatest social evil in Scotland, and the keenest reproach to her clergy, was the existence and prevalence of the vagrant poor, without any corresponding and adequate method of granting them relief. In vain Parliament ordered the arrest of all vagabonds, sturdy beggars and gypsies such as made themselves fools and bards, and such who sleep all day and walk by night. In vain the Church distributed her Sacramental monies and her poorbox, distinguishing between the respectable unfortunate poor and the profane, drunken, debauched sort. In vain the Baron forbade his tenants to relieve, to house, or give them money save at the risk of the burden of their continued maintenance. The poor always existed in the land. The Gaberlunzie, the Blue Gown or the King's man, such as Edie Ochiltree, whose figure must have been familiar to Stichill wives and weans, if it be he who lies in Roxburgh churchyard, the village idiot and village poor were loyally looked after. "He who tempers the wind to the shorn lamb" cared for the rest. The impotent poor were cared for by their own parishes.

Concerning another phase of Border life, there were not wanting in these days manifestations of the old daring spirit of their mauraudiug forbears, who, like the Græmes,

> Found the beeves that make their broth
> In Scotland and in England both.

The iron hand of Cromwell rested too heavily on the nobles to permit of forays, although they could no longer keep the crown o' the causay in public, yet their tenantry would not be withheld from their love of sport and fairplay. The old wild spirit still broke out at fairs and trysts, at New Year time, and on Sabbath days, when they combined business with breaking heads, and conviviality with bruised bones. But there was a day of reckoning. Not of the "rug and rive" kind, not with the ready lance of the old reiver, but in a place where the blood ran cooler, and where even-handed justice was meted out. The Baron and his fine, the stocks and jougs at the church door, and the still more dreaded gallows, wrought no weak nor ineffective recompense. So, when George French confessed that he committed blood upon his servant, Thomas Quhigginhall, with his hand, without any military weapon, he was fined in £24. Again, when James Lambie, and George French, junior, fall out, as lads have a knack of doing, James had to pay a fine of £5 or go into the stocks at the Kirk door during the pleasure of the Laird. Then, for their riot and profanation of the Sabbath, when two men in an inhuman and un-Christian manner beat and struck each of them the other in several

parts of their body, to the effusion of their blood in great quantity, they have to pay £50 and find caution for 100 merks for their future good behaviour. The calendar of crimes in this Baron's court was light. Small debt cases, trespass, single assaults, comprise most of it. A tendency to detraction long prevailed, since it was the only weapon which the feeble might urge against the strong. Church and Session, Baron Courts and Parliaments contended vigorously against it. Euphemia Lambe, Isobel Turnbull, and Janet Johnson are decerned to pay to the Kirk Session towards pious uses, ilk one of them, twenty shillings for slander. Agnes Black confessed that Adam Lowrie did steal her hen and make use of it, but could not sustain the charge by probation, for which she is ordained to stand in the stocks and pay unlaw by and attour the Kirk censure.

Isobel Turnbull may scold for forty pence. John Hoggarth's opprobrious speeches cost him thirty shillings. John French for scandalling of James Dawson wrongously in calling him thief and knave pays a fine of £5 by and attour the kirk censure. Such were the crimes of lesser degree which disgraced village life; but in Edinburgh, Leith and other large towns crimes of great magnitude were rampant for which "there was daily scourging, hanging, nailing of lugs, and binding of people at the Tron (the public weighing machine), and boring of tongues." Even as regards drunkenness, that offence in public morals which somehow has been assigned to a lord, and from which a judge is exempt in public opinion, I read of only two cases in the Baron Court Minutes! There may have been others, private tipplers who did not come to the front; but of this there is no proof. I cannot but think that the extreme rigorous discipline now reigning in Stichill was an influence on the side of goodness and morality. The Laird was not slow to let his power be felt. 18th August, 1655, "The said Judge taking to his serious consideration the great disorders and abuse within this Barony by excessive drunkenness, scandal, sensuality, mocking of piety and such other heinous and God-provoking sins and offences." (This is the customary language from Acts of Parliament.) "Therefore, conform to an Act of Parliament made at Perth upon the 7th day of August, 1645 years, and ratified by another Act of Parliament of date 13th February, 1649 years, do statute, enact decern, and ordain that none within this Barony and Jurisdiction drink excessively, nor be sensibly drunk, nor be known to be drunk, nor use filthy nor scurrilous speeches, and that none mock at piety under the pain of ten shillings Scots. It is statute that none curse, swear, or blaspheme under the pain of ten shillings Scots." "Scotland was in bad enough condition, but it was not Pandemonium; not a scene of rapine, hatred, and universal anarchy. The great mass of the people went about their daily work with more or less content. Fields were ploughed and harvests gathered, crafts were followed, houses bought and sold, churches, castles, and cottages

were built, schools quietly busy, knowledge spreading, religion deepening, and intellectual culture ennobled life." (Ross, 291.)

The Baron at any rate believed in making men sober by the Acts of his Court. He seconded these negative efforts by a strong zeal for education. He does not wait for My Lord Young to empower Compulsory Education. He puts parents under a penalty of £10 who fail to educate. He forbids a daughter from attending the sewing school until she has been two full years at the public school. "October 20, 1688. As also on the said day the said Judge sitting in judgment anent a complaint given in by the schoolmaster, which the said Judge taking into consideration enacts statutes and ordains, the haill tenants within the said Barony who have children capable to learn, to send their children to the public school between this and Tuesday nixt under the pain of £10 Scots each failure. And that none of the said tenants or cottars that have daughters shall send them to any sewing school within the Barony until they have had two full years reading at the said public school under the penalty aforesaid of £10." Towards the teaching of poor scholars, the Baron granted a small additional fee to the schoolmaster.

The Baron, too, backed the decrees of the Kirk Session with his full authority as civil magistrate. Though the Church was now in the highest power, and exercised an unlimited authority over the religious practice and professions of the community, still it had a number of bad debts, of people, too, who were recalcitrant and tried to evade its discipline. "1660, November 26. The said Baron taking into his serious consideration how great necessity Church Discipline of this parish has of the assistance and concurrence of the Civil Magistrate and help of his authority interponed thereto, and how necessary the same is for the thriving of religion within this parish: therefore the said Baron hereby judicially decerns and ordains his ordinary officer of the Barony to put into execution all Acts and Decrees of the Kirksession against all persons whomsoever within this Barony, and poind for all penalties and fines to be imposed by them, and take the Extract of the Kirksession, their Act for his warrant."

It would seem from the repetition of such minutes as these that the minister and Kirk Session did their best to enforce the Ten Commandments. I have no doubt that their penitents underwent a severe and rigid discipline, which sounds in our ears harsh and out of place. The Church had great faith in the power of shame; and the stocks and the jougs and the cutty-stool and the fine were the instruments employed for reforming the manners of the age. "The Session decreed that if she so offended a second time her craig be put in the jougs." The Minister of Stichill would be quite abreast of the time, and would take care that his Session would not fall under the censure of his Presbytery like a neighbouring one, neither having sackcloth in store for penitents, nor yet an hour-glass to see that the sermon was of the proper

duration. At the invasion of Cromwell, in 1650, his soldiers beheld with surprise and disgust the degrading sentences inflicted by the Church for offences which they deemed utterly trivial. In a burst of rage they swept away repentance stools, jougs and sackcloth habits. The Kirk Session of Stow, amongst others, resolved to pause in the exercise of discipline till the rebellious strangers had returned to their English homes. The Rev. David Starke was Minister of Stichill then. I do not know whether, in the language of the time, he was "a very gracious young man." I rather fancy he was not cast in heroic mould. For when prelacy was introduced two years after this, he conformed and remained in office, possibly justifying himself with the quaint apology of a Border contemporary, the Rev. Gavin Young at Ruthwell, "Wha would quarrel with their brose for a mote in them?"

Rae, the English naturalist, describes the public worship of 1661. He says the minister in Scotland in the public worship doth not shift places out of the desk into the pulpit as in England; but at his first coming he ascends the pulpit. They commonly begin their worship with a psalm before the minister comes in, who, after the psalm is finished, prayeth, and then reads and expounds in some places, in some not; then another psalm is sung, and after that their minister prays again, and preacheth as in England." The people had stools and chairs for their own use, which they left or removed at pleasure. In some churches the women were forbidden to sit upon the forms which men should occupy, and were made to sit together. During sermon the people usually sat with their hats on, and they sometimes applauded the preacher. They were reverent during their prayers, at which kneeling was the common posture. Twice a day the Covenanting army, encamped on Duns Law in 1639, simultaneously knelt at prayer. They were 20,000 men. It was only in 1638 that the clergy gave up the habit of reading their prayers. In the times of which we are speaking, the rigid party, developing into the Protesters, were favoured by Cromwell, and by their spirit and also by the course they pursued, rent the Church in pieces, and caused the restoration of Episcopacy in 1662, and drove many into conformity with it who had perilled life and fortune for its overthrow a quarter of a century before. The Resolutioners were wedded to the middle way which standeth between Popish and Prelatical tyranny; and some of them, like Dickson and Baillie, died of broken hearts as they perceived one extreme pave the way inevitably for the other. (Sprot and Leishman's "Common Order.")

Two points there are which call for notice in connection with the minister: the stress laid upon the sermon, and the frequency of Fast Days. Long sermons were then in the heyday of their glory, long prayers more notable for their doctrine than devotion. Bishop Burnet, of a date a little later, probably with a spark of

exaggeration, says "that the grace before and after meat they sometimes carried to the length of a whole hour." In the sermon "all that passed in church and state was freely canvassed. Men were as good as named, and either recommended to, or complained of, to God, as they were, or were not, of the same party as the preacher. The pulpit was a scene of news and passion." These sermons were really abreast of the times. In them the preacher gave the latest intelligence and criticised the actings of all in power. The sermon, in fact, took the place of the daily newspaper, and the preacher the place of the leading article, or the special correspondent. The technical name for it was bearing testimony. In "Old Mortality," Mause Headrigg screams, "And I say that wi' this auld breath o' mine, and it's sair ta'en down wi' the asthmatics and this rough trot, wi' this auld and brief breath will I testify against the backslidings, defalcations, and declinings of the land—against the grievances and causes o' wrath." Bearing testimony supplanted the simple gospel in these days. The clergyman's influence, too, often tended to intensify the divisive fervour of contention than to promote moderation or wise forbearance. When Cromwell was in Glasgow in 1650, and went soberly to church, we read that Mr. Zachary Boyd railed in his face from the pulpit of the Cathedral. Little wonder that he did not relish that pulpit style. That on 9th September, 1650, he writes to the Governor of Edinburgh Castle, granting free liberty to ministers to preach, "but not to rail nor under pretence thereof to overtop the civil power or debase it as they please."

The religious feeling of that age found expression in Fast Days. We now-a-days are freely tempted to relieve the hardship of two Fast Days by excursions to the country. But in those days General Assemblies enjoined their frequent observance. The local Kirk Sessions and Presbyteries loyally multiplied them in their own bounds. The succession of stormy winters, of bad harvests, of dear provisions on the one hand, with rapid defeats of their arms at all hands, the overthrow of the General Assembly, and the diminution of the power of the Church when thrown into the same scale with the evils of the country at large, turned the beam in favour of days of fasting, of humiliation, and prayer. In 1653 a pamphlet was printed which affords us a specimen of such reasons. It is entitled, "Causes of the Lord's wrath against Scotland manifested in his late Dispensations." The Rev. James Guthrie, of Stirling, was its author. You have read of him in the "Scots Worthies." As one of the leaders of the Covenanters, Charles II., on his restoration, caused him to be hanged at the Cross of Edinburgh. "On the scaffold," says Burnet, "he spoke an hour, with the composedness of one who was delivering a sermon rather than his last words." He alleges the following causes of the Lord's wrath:—"Atheism and ignorance of God,—His Word and works; looseness and horrible profanity in conversation; despising and slighting of Jesus Christ,—His Word and ordinances;

neglect of family worship; covetousness; usury; not renewing of the Covenant; defection from the Covenant; impenitency."

We smile as we read how strictly such Fast Days were enforced. It does not seem out of place as we realise that they are a Nation's cry to God to avert his righteous judgments. The people of these days had the heart and the honesty to acknowledge their crying sins. They were intensely in earnest. The same zeal which had led the grandsires of these men to endow monasteries, to confer lands and privileges on monks, that led their fathers to the Reformation of the Church, still burned within their breasts—made them "not vulgar ranters or hollow hypocrites, but men terribly in earnest wrestling with God for the salvation of their country and their Church." I do not stay to insist that in the Borders men could—

> Snatch from the ashes of their sires
> The embers of their former fires.

Names conspicuous for their zeal in the merit-roll of the Covenanters a few years after this show that "at this age of unparalleled corruption and moral depravity lived men, heroic, religious and devoted, who, in the words of their covenant, endeavoured to be good examples to others of all Godliness, soberness, and righteousness, and of every duty we owe to God and man." The Kers, Pringles, Elliotts, Scotts, Riddles, Innes, all ancient and renowned Border names, were in full sympathy with the principles of the covenant, and exerted an undying influence on those living on their own estates. The memory of the heroic Henry Hall of Haughhead, of Sir Patrick Home of Polwarth, and of Richard Cameron, of Donald Cargill, and of Alexander Peden amongst the ministers, the memory of their patriotism, of their public spirit and loyalty to their religious convictions, is what we would not willingly let fade. But at the time of which we treat they were in the very flower of their lives, exercising a powerful influence on the lives of the Border people. In Stichill I do not find any Covenanters. Perhaps the spirit that induced their minister, Mr. Starke, to conform to Episcopacy, leavened them also, and they silently accepted the new order in the Church. Perhaps too the influence of the Earl of Home, the chief territorial magnate of the district, a zealous Royalist, paled the natural influence of the Pringle family, and prevented minister and people from acting otherwise than they did. I cannot say. From the minutes of that date I infer that the minister, whether as Presbyterian or Episcopalian, seems to have satisfied the spiritual feeling and craving of the people by his ministrations.

Now let us turn from the Church and the minister. Somehow these exercise a powerful spell over the Scottish mind. If the odd association does not shock you, suppose we find out how these villagers amused themselves at that time. How did they occupy their spare time? What resources had they against killing time—either when accidentally confined within doors or during the intervals of labour.

The great bell summoned them at four in the morning and again at eight at night, according to the Minute of the last day of January, 1658. That evening bell was not the direct survival of the curfew of William the Conquerer, summoning all fires and candles to be extinguished. It was rather the survival of the evensong bell of the Roman Catholic Church. In the old ballad of Chevy Chase you find reference to this hour :—

This battell began in Chyviot
An hour before the none'
And when the evensong bell was rung
The battell was not half done.

The following lines of a different character will afford you an idea of some of the methods in which our ancestors passed the time in a country village :—

On a winter's night my grannum spinnin'
To mak a web o' good Scots linen,
Her stool being placed next to the chimley,
For she was auld and saw richt dimly.
My lucky dad, an honest whig,
Was telling tales of Bothwell Brig;
He could not miss to mind the attempt,
For he was sittin' pu'ing hemp.
My aunt whom nane dare say has no grace,
Was reading in the Pilgrim's Progress;
The meikle tasker Davie Dallas
Was telling blads o' William Wallace.
My mither bade her second son say
What he'd by heart o' David Lindesay.
Our herd whom a' folk hate that knows him,
Was busy huntin' in his bosom.
The bairns and oyes are a' within doors,
The youngest o' us chewing cinders,
And all the auld anes telling wonders.

An anonymous work called "The Complaynt of Scotland" was published in the year 1549. It is suppsed to have been written by an inhabitant of the Border Counties. It possesses a single interest both political and literary. In one of the twenty chapters the author represents himself as lighting upon a company of shepherds whose "morning breakfast" was being brought to them by their wives and children. It consisted of every sort of milk, both of cow milk and ewe milk, sweet milk and sour milk, curds and whey, clotted cream, fresh butter and salt butter, cream and whey brose, green cheese, butter milk, rye cakes, and soft scones made of flour. After the breakfast the principal shepherd delivers a marvellous oration on the high state and dignity of pastoral life. His wife soon tires of this talk, in which she had no share, and calls upon her beloved husband :—"I pray thee to desist from that tedious melancholy orison which surpasses thy ingenuity." This suggestion is received with delight. She proposes that every one tells a good tale or fable to pass the time until the evening. The suggestion is received with delight. For a moment we entertain the hope that Lowland Scottish dialect is about to be enriched

with a rival to the "Canterbury Tales." Unfortunately, the author only enumerates the titles of his stories. We see on what literature the little reading world of Scotland in 1550 was nursed in these days. Fifty works. From the "Chronicles of the Lives of the Saints"—a Patristic Treatise—Chaucer, Barbour's "Bruce," Blind Harry's "Wallace," "Mandeville's Travels," Douglas' "Palace of Honour," Dunbar's "Golden Targe," &c.

When the shepherds had finished their tales, "then they and their wives began to sing sweet melodious songs of natural music of antiquity." Only the names of the songs are given, but some of them are familiar to us and famous. "Pastance with gude companye" is said to be by Henry VIII. "Still under the leynis grene," "Cou then me the raschis grene," "The frog cam to the myl dur" (said by Pinkerton to be sung in Edinburgh in 1784), "O lusty May with Flora quene," and "The Battell of the Hayrlaw," now extant only in Ramsay's version of the "Huntes of Cheviot" ("Chevy Chase").

The songs are succeeded by dances. Every auld shepherd led his ain auld wife by the hand, and every young shepherd led her whom he loved best. The musical instruments are—a drone bagpipe, a pipe made of a bladder and of a reed, a trump, a corn pipe, a pipe made of a great horn, a recordar, a fiddle, and a whistle. Few of the dance tunes are to be recognised—"All Christian Men's Dance," "The North of Scotland," "Hunt's Up," "Robin Hood," "Tom of Lyn," "The Gossips' Dance," "John Armstrong's Dance," &c. (Ross, 261.)

In these early days I do not think that athletic games were popular. Ever poor, ever struggling for national existence, perhaps the amount of real earnest work, involving toil, hardship, and danger, extinguished any taste for amateur indulgence in such amusements. The people could fight when they saw an enemy, could hunt down wild animals for food, but they had no turn for hunting or fishing or tilting for sport. The nobles and monks, however, were ardent sportsmen. The deer forest of Kelso Abbey stretched from the south-east of the parish, and only lately I obtained from a drainer a deer's horn, the left antler so large and with so many tines, that it might be taken for a Royal.

In the former days, "ruggin' and rivin'" were the joys dearest to the Border heart. Football and handball were joys seasoned not so highly and tasting less strong of guilt. Large gatherings from wide distances frequented such matches—indeed, they were the best means of collecting a small army unobserved. Thus, when Sir Robert Carey was Warden of the Eastern Marches, he received information of a football match at Kelso. He found that his restless neighbour in the Middle Marches, Sir Robert Ker, was there with the "chief raiders." This was sufficient to excite his suspicion, so by a timely alteration of his plans he saved the lives of a number of his men, and prevented much loss of property. In the year 1600, Sir John Carmichael, Warden of the Middle

Marches, was killed by a band of Armstrongs on their return from a football match.

Archery was an early amusement of the Scotch as well as of the English, although the old proverb had it that every English archer beareth under his girdle twenty-four Scots. King after king enacted laws to promote a love of archery among their subjects. On the return of James I. from captivity, one of his first enactments was that ordaining that every person above twelve years of age should busk himself as an archer, and that bow butts be erected near every parish kirk, wherein on holidays men may come and shoot at least thrice about and have usage of archery, and whoever used not the said archery, the laird of the land or the sheriff shall raise from him a wedder. The poem, "Christ's Kirk on the Green," is a jocose skit upon the ludicrous incapacity of the Scottish rustic to handle a bow, thus aiding the law by the shafts of ridicule and satire.

During the Commonwealth all manner of public festivals was severely discountenanced. Christmas and Easter, Yule or Pasch festivities, and the observance of All Saints' days were censured by Parliament and General Assembly. Marriages were happy blinks of sunshine in the perpetual dreary round of fastings and days of humiliation. Little wonder that these brightened into excitement, and became the merriest, maddest season of the year. They could not fail to attract the attention of Parliament and the General Assembly. Their acts, ordinances, injunctions, and recommendations to pare down the amusements of the party were launched one after another. The struggle was sharp and severe and lasted long; but it is needless to recall that the ladies had the last word. Imagine then the ceremony over, rather a longer trial in these days to the bride's nerves than it is now. Everyone has offered his jocose and boisterous congratulation, and is seriously setting about the pleasantries of the evening. The young men are on the alert for the "riding of the Braes," which was a race for brose or soup, or as is the case now, the handkerchief of the bride. One eccentric minister, the Rev. William Porteous, of Kilbucho, closed his marriage service abruptly thus:—"And noo, lads, tak' the gait, and let's see wha amang you will win the brose." In Burns's country-side the brose or braes was generally ridden by well mounted young farmers, and was a spectacle greatly enjoyed. He refers to this marriage race in that poem, "The Auld Farmer's New Year's Morning Salutation to his Auld Mare, Maggie"—

> When thou was corn't and I was mellow,
> We took the road aye like a swallow;
> At broses thou had ne'er a fellow
> For pith and speed;
> But every tail thou pay't them hollow
> Wheree'er thou gaed.

Creeling the bridegroom is only now dying out in Berwickshire. Early in the morning hours, after marriage, there was strapped to

the bridegroom's back a basket of stones and gravel, and a large handled broom laid on his left shoulder. He was forced to run fleetly with them, while the bride was expected to follow and disengage him of his burden.

> "Bridal days are merry times,
> And young folks like the coming o't."

Whereas the spirit of these Covenanting times was rather against them. Parliament, General Assembly, and Baron's Court looked askance at them as tingeing the dull routine of serious life with a suspicious amount of rose colour and happiness. They put them under severe restrictions. The dreadful Baron, as if personally responsible for the behaviour of his tenantry, ordains that marriages, baptisms, and burials be gone about and solemnised in sober and decent manner, and that at marriages, besides the marrying persons and their blood relations, there shall not be present, nor meet on that occasion above four friends on either occasion. "1684, May 19. Considering the great hurt and prejudice arising to this kingdom by the superfluous expenses bestowed at marriages, baptisms, and burials, for repressing of such abuse in time coming, His Majesty, with advice and consent of the Estates of Parliament, does statute and ordain that marriages, baptisms, and burials shall be solemnised and gone about in sober and decent manner, and that at marriages, besides the marrying persons, their parents, children, brothers and sisters, and the family wherein they live, there shall not be present at any contract of marriage, or meet upon the occasion thereof, above four friends on either side, with their ordinary domestic servants. And neither bridegroom nor bride, nor their parents or relations, tutors or curators, shall make above two changes of raiment at that time or upon that occasion." The following scale of penalties is appended to the above Act of Parliament quoted by the Baron:—Landed persons were liable in one fourth part of their annual rents; those not landed were liable in one fourth part of their movables; Burgesses, not exceeding five hundred merks; other persons of meaner degree, one hundred merks. . . And if the number of guests exceeded the numbers allowed above, or assembled in the town or suburbs on the occasion of a penny wedding, the master of the house was liable to be fined five hundred merks. For baptisms also, only four outsiders were permitted as witnesses. All the above Act of Parliament is engrossed in full in the Minutes of the Baron Court of Stichill of date May 19, 1684.

If the kirk-dues were not settled within three days, the schoolmaster, Mr. William Keith, was to receive other £5. Penny weddings were a sort of necessity of the age. Young people of both sexes did not meet so frequently as they do now. They seized every chance of a dance. Often the parents would be unable to entertain the large company. So each guest would do his share in the expense of the marriage ball, and the surplus was handed over to the young couple to give them a start in the

world. Even so late as June 6, 1702, there occurs a Minute of the Baron Court anent supernumerary marriages, and entertaining more guests thereat than the law allows. The Minutes of the Presbytery of Haddington and Dunbar, of date 7th May, 1647, assert that "the paying of extravagant sums of 12s. for a man and 8s. Scots for a woman, that is, 1s. and 8d. sterling respectively, is the cause of great immoralities of piping and dancing both before and after dinner or supper; moreover loose speeches, singing of licentious songs and profane minstrellings in time of dinner or supper tends to great debauchery. Through all which causes penny bridals, in our judgment, become seminaries of all profanation." For piping at bridals, Adam Moffat, piper, was, by the Kirk Session at Ashkirk, on November 16, 1638, ordained the next Sabbath to stand at the kirk door with a pair of sheets about him, barefoot and barelegged, and after the people are in, to go to the place of repentance, and so to continue Sabbathly during their wills. The General Assembly goes farther, and inhibits and discharges what it calls promiscuous dancing. The proceedings are humourously and spiritedly narrated in that old ballad of Muirland Willie, which never failed to be sung at penny weddings:—

The Bridal day it came to pass,
With mony a blythesome lad and lass;
But siccan a day there never was—
Sic mirth was never seen.
This winsome couple straikit hands,
Mess John tied up the marriage-bands.

Sic hirdum-dirdum and sic din,
Wi' he o'er her, and she o'er him;
The minstrels they did never blin'
Wi' mickle mirth and glee;
And aye thev bobbit, and aye they beck't,
And aye they reeled, and aye they set.

Robert Burns also describes the country dances. You remember the dances of the witches in Alloway's auld haunted kirk?

Nae cotillon brent new frae France,
But hornpipes, jigs, strathspeys, and reels,
Put life and mettle in their heels.

On the whole, these forbears of ours delighted in song. Dr. Pennecuik, a writer and physician in the wilds of Peeblesshire and the Borders, denies this, at least for his own county. He says that their music is so strange to their temper that you shall hardly light upon one in six that can distinguish between one tune and another. Yet that one may match the skilfullest, such as the wandering violer, Burn. On the other hand, sang-schools had been in existence for a century. They were a revival of song-schools in the pre-Reformation days. They had not only "stimulated the study of music in Scotland, but secured greater efficiency in congregational singing." We find as many as two

thousand people singing the second version of Psalm cxxiv. to the very music to which it is still sung, and able to do so with a harmony of four parts. I find negative proof of this love of song in certain Acts of Assembly, which forbade, under penalties, the singing of profane, licentious songs and ballets. In fact, certain ministers, such as the Wedderburns, made a well-intentioned effort to marry healthier ideas to these popular airs and choruses —"to turn the tunes and tenour of them into godly songs and hymns." To these popular choruses new pious verses were added. If they did not further piety they have served this end, that the obscene songs which they supplanted have disappeared. These choruses are sufficient to show the low and debased taste of the songs that pleased in this age. Some of these pious canticles were invented with the object of furthering the Reformation by casting discredit on the Pope and the Romish clergy. One wonders whether they overlooked the humour of the juxtaposition of serious doctrinal teaching to songs which "preserved enough in their chorus of the old leaven to suggest to the mind of the singer all that might have been conveniently forgotten." However, do not let us forget the love of song and music which made the Borderers maintain their piper and harper. From the Life of Sir Walter Scott we learn that the last of the real wandering minstrels of the district was called the Minstrel Burn. Sir Walter, on revisiting Smailholm Tower, quoted the following words of Burn the Violer, entitled "Leader Haughs and Yarrow:"—

> But Minstrel Burn cannot assuage
> His grief while life endureth,
> To see the changes of this age
> Which fleeting time procureth:
> For mony a place stands in hard case,
> Where blythe folks kent nae sorrow,
> With Homes that dwelt on Leader side,
> And Scotts that dwelt on Yarrow.

This old wandering minstrel was no doubt present in Scott's mind in writing these words of the "Lay:"—

> The last of all the bards was he
> Who sang of Border chivalry. . . .
> And he, neglected and oppressed,
> Wished to be with them and at rest.
> Old times were changed, old manners gone,
> A stranger filled the Stuarts' throne;
> The bigots of the iron time
> Had called his harmless art a crime.
> A wandering harper, scorned and poor,
> He begged his bread from door to door;
> And tuned, to please a peasant's ear,
> The harp a king had loved to hear.

It is out of the scope of this lecture to do more than indicate that the more remarkable poets of this time were:—Sir William Alexander, the Earl of Stirling, and William Drummond

of Hawthornden. In prose, and especially in Church history and ecclesiastical subjects, the main writers were:—Baillie, Spottiswoode, Burnet, Samuel Rutherford, Guthrie, and Leighton.

At the age of which we are treating, the songs and ballads were fewer than in the succeeding age. After the iron rule of Cromwell passed, and the Restoration was accomplished, a renaissance occurred, which attained a supreme development in the times of the Jacobite risings in 1715 and 1745. Our choicest melodies then were created. Sung at happy gatherings, printed on broadsheets, learned by the children, crooned over by the old wives, happy in their youthful audiences, these songs and ballads lived to the times when Percy, and Sir Walter Scott, and other collectors of our floating minstrelsy, saved them from dropping for ever into the quicksands of time. Most familiar in these days, and certain to be chanted at the ingle-neuk, would be some exploit of a neighbouring chief—of the Douglas, the dead man that won the field of Otterburn; or that of Jamie Telfer o' the fair Dod-head, in which the old wild spirit of the Border foray is masterly pourtrayed; or again as that of the daring rescue of Kinmont Willie from the castle of merry Carlisle by the bold Buccleuch fifty years before. When sent by King James VI. of Scotland to Queen Elizabeth in an effort to pacify the angry Queen, you know when asked by that imperious lady, "How did you dare to do such a thing?" he answered, "What would a man not dare to do?"

Songs of lighter tone, of melancholy cast, of the story of disappointed love, as well as of its happier issue would be heard within these lowly cottage walls. The Dowie Dens o' Yarrow, the love songs of the Tweed, have exquisite references to local scenery and the old kind life.

On the other hand these ballads, and others to which there is no time to refer, "disclose a vast extent of popular superstition." The faery queen ever comes to the relief or the punishment of some sorely-tempted mortal. Now it is Tamlane whom she spirits away, and whom his true love Janet is to rescue on Hallowe'en. For:—

> There would I never tire Janet
> In elfish land to dwell,
> But aye at every seven years
> They pay the teind to hell;
> And I'm sae fat and fair o' flesh
> I fear 'twill be mysel.

At another it is Thomas the Rhymer, who, after a brief sojourn of some seven years in elfin-land, returns to enunciate his prophecies at Earlstoun, only to go again to his fairy charmer and be there her honoured and possibly her unsuspected guest to this day. The same idea is immortalised in Hogg's exquisite poem of Kilmeny, the scene of which is laid in Flora Wood, near Walkerburn. Many of these songs witness also to the virtues of holy and

mineral wells, such as that at Saint Boswell's, and to journeys thither which required all the power and policy of the Church to suppress even in later days.

Saddest and most touching superstition of all was that of witchcraft. Here in these Minutes we read of a man threatening to inform upon an old woman, to procure her own death by burning, and to consign her house to the flames. Within a mile or two the tree is still pointed out which grew near the site of the last witch burning. On the road to Nenthorn on the opposite side from Stichill Manse glebe is a hollow on the roadside popularly spoken of as the Witches' Hole. Suspected persons were thrown into these pits full of water; if the body floated the person was guilty; those who sank were pronounced innocent, but allowed to drown. In August, 1661, John Rae mentions that during that month 120 women were burnt as witches. For the two hundred years in which a belief in witches prevailed, nearly 8,000 persons were cruelly immolated. Witches were charged with a variety of offences. They were said to stop mills, as boulders to impede the plough, to ride upon the wind and upset fishing boats, seize goods, ride through the air on broomsticks, transport themselves and their enemies to distant places, to steal children from the grave and extract from their bodies an ointment for the practice of enchantment, to cast a glamour or the evil eye over a person or animal to their hurt, to remove diseases, reveal the future, and shew a general intimacy with the evil one.

At this time it was not the superstition alone of the lower ranks of society. The Church and the courts of law from the times of King James I. unquestionably accepted witches and their craft as an existing evil and power. In the ballad of "Willie's Lady," the lady is bound by his witch of a mother; and in "Alison Cross" the lover is changed into a snake that crawled about a tree until Hallowe'en, when a beneficent fairy set him right again.

I mention but one other form of superstition which deeply influenced the life and feelings of the past in the Borders. This was the belief in a return from the dead. Before doing so I would take the opportunity of referring to death and burials. When a sick person was believed to be at the point of death no occupant of his dwelling was permitted to sleep. On the event of death the house clock was stopped and the dial plate concealed beneath a cloth. When the body was shrouded the mirrors were covered, and a bell was placed under the head and a small vessel of earth and salt laid on the breast. A body was wrapped in linen, and in England in woollen, as the chief manufacture there. These laws were repealed in Queen Anne's time, when it was decreed that everyone should be buried in woollen. It was the custom to intimate deaths, and at the same time to give invitations to the funeral. The Covenanting spirit showed its influence here by forbidding the use of the word "faithful" brother or sister. The

bellman was wont to say when ringing the passing bell:—"Beloved brethren and sisters, I let you to wot that there is ane faithful brother lately departed out of this present world at the pleasure of Almighty God (and then he veils his bonnet), his name is Wully Woodcock, third son to Jamie Woodcock, cordinger; he lies at the sixth door within this Northgait, close to the Nether Wynd, and I wod you gang to his buryin' on Thursday before two o'clock." At the appointed time the body was carried to the burying place, and thrown into the grave, and there was an end of Wully. The same English writer remarks that the pride of the people never leaves them, it follows them to their long home. The meanest man, though a miscreant, must have a tombstone fraught with his own praise. (Modern Account of Scotland, 1670.)

The Borderer could not bring himself to believe that "the grave formed a real break in the continuity of the essential life of man. He only passed from the visible to the invisible, and might naturally still take an interest in the affairs and in the people of the world he had left. Now it it was to expiate a deadly sin, to recover their troth, or because they were disquieted with the voice of heavy mourning. Full of pathos, of beautiful, exquisite poetry are such scenes conceived. Here is one, and with it let me close this lecture, already too long. It is from the Ballad of "The Wife of Usher's Well."

Her three sons have suddenly perished, and the bereaved mother utters the daring wish that the wind may never cease—

"Till my three sons come hame to me
In earthly flesh and blood."

And lo,
It fell about the Martinmas
When nights are lang and mirk,
The carline's wife's three sons cam hame
And their hats were o' the birk.
It neither grew in syke nor ditch,
Nor yet in ony sheuch;
But at the gates o' Paradise
That birk grew fair eneuch.

The grieved mother is so rejoiced at their unexpeeted return that she feasts the household, and afterwards sits at their bedside the whole night. When wearied with her watch, she falls asleep. At cockcrow, the eldest reminds the others that they must away; if missed—"a sair pain we maun bide."

The cock doth craw, the day doth daw,
The channering worm doth chide,
Gin we be missed out o' our place,
A sair pain we maun bide.

Lie still, lie still, but a little wee while,
Lie still, but if we may,
Gin my mither should miss us gin she wakes,
She'll gae mad ere it be day!

Fare ye weel, my mither, dear,
Fareweel to barn and byre !
And fare ye weel the bonny lass
That kindles my mither's fire.

These olden times are full of interest and charm to me. It has been my aim to make them appear as fascinating to you. Such records as these are signs of our progress to our nobler life—signs of the struggles, the victories, and the defeats of our ancestors. They form no trivial possession, afford us no puerile study, no lifeless pursuit. They are the traces of the past, which has made way for the present. Traces of the men by whom we live, of the ideas they held, and the work they performed. Of men, like us, worthy or unworthy our position in the history of the world, and in the destiny of mankind. Surely this whole field of study is full of interest in its bewilderments and confusions, its ceaseless strivings, foreboding fears, and almost hopeless hopes. Full of interest in the height of the attainment to which it shews we have attained; and in the vision of that higher and more ennobling future which still holds our soul in rapt desire and mighty endeavour.

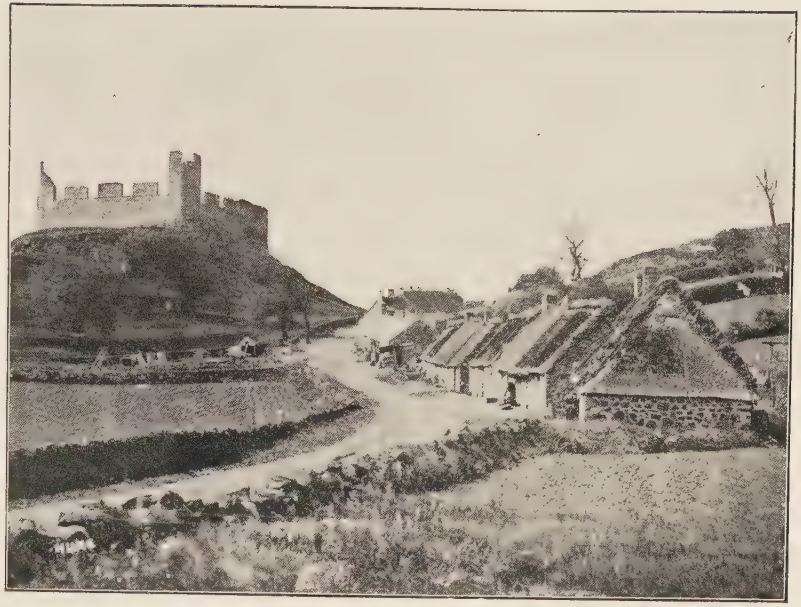
THE CHURCH OF HUME.

By the Rev. GEORGE GUNN, M.A., Stichill and Hume.

THE ecclesiastical history of Hume is older, if less conspicuous, than the more stirring annals of the castle. The rôle of its priests, who were the centres of light and learning of a very wide district, is subordinate to that of the noble Homes, who ruled the Merse, befriended kings and queens, and aided in guiding the destinies of the nation for generations. The castle becomes of historic importance in the 15th and 16th centuries, by which time the church had already witnessed four or five hundred years. The first reference to the castle that I have found dates from 1335, when payment of the Castle wards or dues of 12/11 was made to the royal Treasurer. But mention of the Church is made as far back as the year 1127, which marks an authentic date, as shall appear hereafter.

The Hume estate formed part of the possessions of the powerful Earls of Dunbar, who gifted the church to the wealthy Abbey of Kelso. After the Reformation of 1560, when shorn of much of its size, the parish was united ecclesiastically to the neighbouring parish of Stichill. The now united parishes were never merged in each other nor deprived of their ecclesiastical individuality; they thus present features distinct from many other united parishes. For instance, they are in separate though contiguous counties, Stichill being in Roxburghshire, while Hume is in Berwickshire. The popular rights of each parish are safeguarded by their respective Parish Councils, while one School Board charges itself with their mutual educational interests, and one board of heritors supervises the temporalities of the benefice. Each parish has its churchyard and glebe or kirklands, but the parishioners worship together in the parish church of Stichill.

Hume Church was ruinous in 1673, and has been allowed to disappear off the face of the earth. Little more than grass-grown mounds mark the site of the walls of its nave and chancel. Sufficient traces remain to indicate that the Pre-Reformation Church was long and narrow, and measured 26 yards from east to west, and 7 yards from north to south. An existing building, known to the villagers as the burial aisle of the Lords of Home, forms an annexe to the foundations of the north side, but apparently was not part of the original church. It contains no monuments, nor are there traditions of other than very recent interments in it. An object of some interest and speculation in the south-east corner



of the churchyard is the Pest Knowe, which is the traditional burial-place of the victims of the plague. Excavation has shown that, however this may be, the elevation is formed by the *debris* of the church.

There probably were earlier ecclesiastical structures upon or very near the same site. For Ninian and Kentigern and their disciple-missionaries are believed to have evangelised Roxburghshire and Berwickshire, and one of the most interesting features of the wonderful continuity of the church in Scotland has been the permanence of church-sites down through the centuries; first the baptismal well, glorified later as a fount of physical healing, the grove or the wayside cross marking the station of the itinerant missioner; then the eremitical cell or the tiny chapel, succeeded after the institution of parishes by the wood, or wattled and thatched church, or the lordly stone cathedral or abbey. In the case of the church of Hume, its earlier types have perished, but two supposed memorials of its Celtic phase still exist. It must be kept in mind that the Church of Scotland in Bernicia, in which Hume is situated, was Celtic or Columban for at least a period of thirty years, from 634–664, during which time Bishops sent from Iona administered the diocese from Lindisfarne or Holy Island. Traces of this Iona mission were bound to linger for a generation longer after the return to Iona in 664. Concerning the relics of this Celtic church of Hume, one is a Celtic bell of that quadrangular shape which was in use before the twelfth century, and was meant to be held in the hand, and struck in order to sound. It is of iron, dipped in brass. It was found in the castle, and came into the possession of a former teacher of the school of the adjoining parish of Ednam; by the scholars it was inverted and partly buried in the ground, to serve the purpose of a door scraper. Presented to the Tweedside Antiquarian Society of Kelso, it rests in honoured seclusion in the Museum there.

The same safe custody preserves the other possible relic of the Celtic church of Hume. It is a brass basin, richly and curiously ornamented with Celtic hammered work, which was taken out of the old christening or verter well, that used to be on the farm of Hume Byres.

The church that existed before 1147, had either been replaced by a new building, or had not been known to have been consecrated when Bishop Robert of St. Andrew's dedicated it to St. Nicholas on the kalends of April of that year.[1] The consecration was signalised for all time by a gift of a carucate of land from Cospatric, Earl of Dunbar.

In connection with this custom of consecration or reconsecration of parish churches, which appears to have prevailed in the twelfth century, it must be kept in mind that the church in Scotland had just passed through the second of her Re-Formations, viz. :—that

[1] Liber de Calchou, No. 288.

of Margaret, Saint and Queen. This was her Roman Catholic phase, and it dominated the church until the Protestant Re-Formation of Knox in 1560. Her first Re-Formation may be associated with the name of Wilfred. It occurred about the year 665 and was signalised by the triumph of the Anglo-Romanish party over the native Celtic Bishops, sent from Iona to establish the See of Lindisfarne. These had fallen hopelessly out of date in the matter of the correct calculation of the occurrence of Easter; and also out of ecclesiastical fashion by their wearing the anterior instead of the coronal tonsure.

After this second, or Margaretan Re-Formation, the church of Columba abandoned the Lowlands and associated herself with the regions round about Abernethy and Dunkeld. The way being clear, a general re-naming of ancient churches became the correct ecclesiastical usage. Celtic saints were superseded by Roman and Greek. Kentigern, Ninian, and Columba had to yield in many cases to such orthodox names as Cuthbert, Andrew, and Nicholas. This may have been also the fate of Hume Church. The early saint was ignored and became forgotten; and Nicholas was brought to the front, possibly as the patron saint of the Dunbar family, in his turn also some centuries afterwards to be ignored and forgotten.

So that a church that has been Celtic and Saxon, Roman Catholic and Protestant, Presbyterian and Prelatic, has witnessed on the same spot for centuries to the continuity of the Truth appearing in varying external garb, it may be, but in its inward and vital meaning essentially the same.

The year 1127 yields a reference to a priest. Cospatric was then a fugitive from his earldom of Northumberland, and in the enjoyment of vast estates which Malcolm Canmore had granted him.[2] In that year the clergy of England and Scotland met to consecrate Robert Bishop of St. Andrew's, when he, to the satisfaction of the Border ecclesiastics, notified that as a mark of grace the Abbey of Coldingham would be exempted from the peculiar jurisdiction of the Bishop of St. Andrew's. Amongst the local clergymen present whose names are adhibited to this old world document is that of Orm the Presbyter of Houm. His name also occurs under the form of Horm.[3] For when Cospatric, the third Earl of Dunbar, granted, somewhere between 1153-1156, a charter of confirmation in all its rights to the church of Hume, he described them as they were freely and fully enjoyed by Horm the sacerdos. There is no distinction in the office of sacerdos and presbyter, which words seem to have been capriciously and interchangeably used in the charters [4]

During Orm's tenure of office the consecration of the church

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[2] Illustrations of Scottish History from XII. to XVI. centuries, from MSS. in the Tower and British Museum (Maitland Club.)

[3] Liber de Calchou, No. 287.

[4] Liber de Calchou, No. 288.

had duly taken place and its dedication to St. Nicholas, when the second Earl recorded the first gift to the church of the carucate of land (104 acres Scots), the town of Hume, and half of Gordon. As he died in this year (1147) it is not uninteresting that the charter expressly records the sanction of his wife and of his three sons, Cospatric, Edward, and Edgar.

His eldest son succeeded not only to his estates, but to his renown as a benefactor of religion. He founded and endowed the Cistercian Nunneries of Eccles and Coldstream.[5] In 1159 he also gave to Kelso Abbey the church of Hume with two carucates of land, and a meadow called Harastrodar, with other adjoining churches.

This gift is duly detailed in Malcolm the Maiden's Charter to Kelso Abbey of this year. Harastrodar means the boundary meadow, and may refer to the easterly slopes of the hill now known as Hairyheugh which separates Stichill from Hume, and the north-westerly part of which is still called Kirklands.

Bishop Arnold of St. Andrew's enumerates Hume in his list of the possessions of Kelso Abbey about 1160.[6]

Earl Waldeve in 1170 confirms these grants on his accession to his estates.[7]

That nothing should be wanting to give them legal sanction, William the Lion as overlord, who reigned between 1165-1214, also records his sanction in a charter.[8] There may be no more in it than meets the eye, but this Waldeve took part in a convention with Henry II. of England[9] for the liberation of William, who had been taken prisoner by a party of English barons, and in his charters is the first of his line to be designated "Comes" de Dunbar, and he obtains the royal confirmation to his pious donations.

Before 1250 Aldan was the owner of the Home manor, and after that date his son Gilbert succeeded him.[10] Some discussion arose between the monks of Kelso and Gilbert as representing the rights of the church of Hume over Wederley. It was at last agreed to acknowledge the rights of superiority of Hume over the chapel of Wederley, while Kelso obtained the charge of it, with the right of patronage, and the possession of certain lands, viz.:—5 acres of cultivated land, and 5 acres of arable land, with pasture for 100 sheep, 40 goats, 100 lambs, &c., in return for which the monks undertook to perform certain services on Feast days.[11] Gilbert makes assurance doubly sure by granting a charter of confirmation

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[5] Liber de Calchou, No. 71.
[6] Do. No. 439.
[7] Do. No. 73.
[8] Do. No. 12.
[9] Douglas's Peerage.
[10] Liber de Calchou, No. 300.
[11] Do. Nos. 299, 300, 301.

of these conditions in the same year.[12] It is interesting that he promises to pay in reddendo a half-stone of wax, at the feast or festival of St. James. This last is also referred to in an excambion of two acres, by Robertus de Poulworth and Beatrix, his wife, in 1258, for three acres tenanted by Osbert and two others opposite the church.[13] In this excambion Aldan is designated as some time of Hume. To the parishioners of Wederley (now Westruther), was permitted the right of burying their dead at their new chapel or at the mother church of Hume. One result of this agreement was the reduction of the parish of Hume to its present size. In all probability it was the same Gilbert who witnessed a charter of Earl Patrick, in which he granted 2½ acres near Harecarres, to the Abbey of Melrose.[14] Harecarres, likely enough, lay close to Harestrodar. At this date it cannot be positively identified. Nor does the meaning of the name lend any assistance. No place can be recognised hereabouts as the boundary fort.

The various Bishops of St. Andrews, as soon as they could after having been inducted to their See, seem to have confirmed the Abbey of Kelso in all its endowments.[15] Thus, Hugo, who was Bishop from 1178-1188, and Roger, from 1188-1200, ratified the Abbey in all its rights.

Patrick, who was the fifth earl of Dunbar, and the first to be styled Earl of March, in 1190 on his accession to his patrimonial rights, also confirmed the monks in their donations from his ancestors.[16]

The priest of this time was one Patrick, who designates himself "Clericus" in a charter of 1207 of the twenty shilling lands of Sprouston by Eustace de Vescy.[17]

Another one, Roger, is known by his witnessing a charter of Robertus de Muscampo during the reign of Alexander II. (1214-1249.)[18]

The church of Hume was in the deanery of the Merse and in the diocese of St. Andrews, and was variously rated.[19] At this date it was valued at XXIV. marks:[20] again at XXXV. marks, and in Bagimont's Roll at a later date still, in 1275 the Rectoria de Home was estimated at LVIIIJs. and IV*d*.[21] In the Papal Taxation Roll (c. 1298) the value is returned at XXVI. *lib.* 11*s.* 8*d.*

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[12] Liber de Calchou, No. 301.
[13] Do. No. 302.
[14] Liber de Melros, Vol. 1, p. 112.
[15] Liber de Calchou, Nos. 83, 84, 425.
[16] Liber de Calchou, No. 72.
[17] Do. No. 208.
[18] Do. Vol. I., p. 207.
[19] Liber Cartarum Prioratus S. Andreae, p. 32.
[20] Registrum de Dumferlyn, p. 206.
[21] Registrum Episcopatus Glascuensis, p. LXV.

An interesting statement of the value and description of these lands in 1300 is found in the Rent Roll of Kelso Abbey.[22] Thus under Hume it is stated that the monks have 1 carucate of land, which with its 4 tofts was assessed at 6 marks, and 2 bovates there with 1 toft, and one meadow of nearly 30 acres (Harestrodar). They have in addition the rent of IIs*h.* VI*d.* from William Boswell for his land, 200 sheep, while the laird himself, Galfredus de Home, also pays 2/6 in rent. At the same time the spirituality was rated at XX *lib.*[23]

Then falls a long silence of 170 years, in which no references can be found to the church of Hume. In 1471 there is one of interest from its allusion to the high altar in the church of St. Nicholas in Hume. A customary practice was to pay certain dues at the high altar of a church. Here it appears that John, the third of the five sons of Sir Alexander Home, was about to marry Margaret Ker of Gaitshaw.[24] Her dowry was the sum of 200 marks, forty pounds of which was to be paid after the marriage ceremony, at the high altar of the church, and twenty pounds at the following Whitsunday and Martinmas terms until the whole sum had been paid up. But the Homes had an eye to the main chance. Somehow there seemed a probability of John succeeding to the estates and title, and being served heir to his brother Alexander. In that event they thought that the dowry should be materially increased. They induced Margaret's trustees to undertake to pay then a further sum of 400 marks in termly payments of 50 marks at the high altar. They were never called upon to pay this increase. Though Alexander died, he was succeeded by his young son, who was eventually served heir to his grandfather.

Another 100 years nearly elapse before any further reference is made to the church of Hume, and then as is usual in all these charters, it is not to the life and work of the church, but to the value of the benefice.

In 1567, in the time of Alexander fifth Lord Home, the well-known partisan of Queen Mary, another detailed cess of the possessions in Hume was made by Kelso Abbey.[25] Thus the land of Bellishill (a field, which got its name perhaps from being the place where the bell-tower stood, which was not always attached to the church), was assessed at XL*s.*, the kirkland of Home at iij *lib.*, and the lands of Bothill and Hareheid, XXIV *lib.* The vicarage teind is valued at X *lib.* The victual payments are also detailed. Thus the Town Mains with Fawsidhill and Hardis Mylne is rated

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[22] Liber de Calchou, p. 464.

[23] Do. p. 472.

[24] Historical MSS. Commission XII., Report, Part VIII., Papers of Earl of Home, p. 89.

[25] Liber de Calchou, p. 492.

In beir	ij chaldrons	viij bolls	}	7 chalders.
Meill	iiij	viij		
Todrig In beir		iij bolls	}	12 bolls.
Meill		ix		
Oxmure In beir		v bolls	}	1 chalder.
Meill		xj		
	Summa ordei			iij chalders.
	ferine			v ch. xij bolls.
„	totalis			viij ch. xij bolls.

Although the third Re-Formation may be said to have been accomplished by 1560, the ownership of the vast estates of the abbeys and church lands was not definitely settled. According to the general principle of the spoils to the conquerors, so these estates were either handed over by royal gift to those nobles who had ingratiated themselves with the ascendant Protestant party, or were quietly taken possession of by the most powerful neighbouring proprietor. The Lord Home of this date was rather a recalcitrant Protestant, so in spite of royal favours showered on him by the king he did not succeed for many years in obtaining possession of the ecclesiastical lands of Hume. From 1590-1610 the Presbyterianism of Andrew Melville prevailed, and though it may be described as the High Church party of the day, it failed to attract certain nobles. Amongst them was Lord Home. With exceeding zeal the conversion of these nobles was sought after in a manner which contrasts singularly with the church's pretensions to be the home of freedom and independent thought. But Lord Alexander Home was not easily concussed into the new belief of church and state. As a favourite with King James VI. he had accompanied him to England, and had been raised to great dignities, and become a member of the Privy Council. Yet the aid of the Privy Council was enlisted against him.[26] It confirmed the Act of the General Assembly of May 18th, 1602, which decided that Lord Home and five other nobles should be removed for a quarter or a half year from their homes, and be visited by ministers to teach them their errors. Thus the Rev. John Carmichael was selected to wait upon Lord Home.

Upon the expiry of these six months, on November 10th, a new nomination of ministers was made to take the place of Mr. Carmichael and the others whose efforts had not met with success or given satisfaction to the General Assembly.[27] This time the ministers were quartered for three months on these nobles, who seem to have been even less amenable than before to the persuasions of their unwelcome guests. On December 16th, 1606, the General Assembly resorted to another order, and thought by

[26] Register of the Privy Council of Scotland Vol. VI., p. 380.
[27] Do. p. 477.

removing Lord Home to new surroundings and under its own immediate supervision that he might be coerced into the new faith. So he was ordered to reside in Edinburgh.[28] The issue is untold. But it is unlikely that he fell a victim to pressure so directly and obtrusively applied. It is, perhaps, more than an undesigned coincidence that Lord Home did not obtain possession of the ecclesiastical lands of Hume until 1610.

Meantime they changed hands frequently. James VI. on December 10th, 1569, confirmed a Charter of Lord Bothwell, commendator of Kelso Abbey,[29] in which he granted certain lands, including the ecclesiastical lands of Hume (which were valued at 4 *lib.* 16 *sol.*) towards payment of 4,000 *lib.* for repairs of the abbey burnt by the English.

Again, in 1602, August 5th, they were granted to Robert Lord of Roxburgh, by the King, along with other subjects.[30]

In 1607, January 28th, the king confirms Lord Alexander of Hume in his lands, but makes special exception of the patronage of the benefice.[31]

In 1607, December 20th, Lord Robert of Roxburgh receives a new confirmation from King James of these ecclesiastical lands.[32]

But the alterations of ownership finally adjusted themselves in 1610, May 20th, when James VI. bestowed them on Lord Alexander Home,[33] expressly declaring that they were in partial recompense for his services in peace and war at home and abroad. But even there it is one condition of the grant that a duly qualified clergyman should forthwith be presented by the king to the parish of Hume, and draw a stipend from its teinds. Casual mention is made of the union of the churches, but not of the parishes, thus: quae (ecclesiae) per commissionarios ei unita est quia contigua jacuerunt et pusille parochiae fuerunt; then follows the provision about the stipend that it should consist of "40 bolles victualium ($\frac{1}{2}$ ordei et $\frac{1}{2}$ eli muckit land aittes) cum vicariis mansionibus et glebis dictarum ecclesiarum."

On the dissolution of Kelso Abbey, and the dispersion of its lands,[34] the king, on 11th August, 1607, conferred most of them upon Lord Roxburgh, while reserving Lord Home's right. "The kirklandis of Gordoun lyand within the sheriffdom of Berwick and kirklandis of Nenthorne, with the threttie schilling land of Newton, lyand within the baillierie of Lauderdaill and sic lyik. Excepting the kirks of Home, Gordon, and Fogo, parsonages and vicarages thairof."

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[28] Register of the Privy Council of Scotland, Vol. VII., p. 283.
[29] Registrum Magni Sigilli, No. 1905, p. 488.
[30] Do. No. 1342, p. 470.
[31] Do. No. 1842, p. 670.
[32] Do. No. 2003, p. 729.
[33] Do. No. 290, p. 106.
[34] Acts of the Scottish Parliament c. 42, Vol. IV., p. 560.

Naturally enough Lord Roxburgh takes objection to the exception, and makes protestation.[35]

The value of the ecclesiastical lands of Hume happens to be stated again.[36] The will of the Master of Roxburgh, which was recorded on 17th April, 1634, provided that his sister, the Lady Maria Ker (afterwards Lady Carneguy), and her sister, Lady Isabella (Lady Dudhope), should receive the third part of all of the ecclesiastical lands. These of Hume are assessed at 32s., and of Bellishill, mentioned separately, at 16s.

On 20th March, 1637,[37] King Charles I. grants to Sir John Pringle, of Stichill, "the lands called Coungecarle, and for the ministry at the church of Stichill and the church of Home united to it 22 bolls victual ($\frac{1}{2}$ barley and $\frac{1}{2}$ lie muckit land aittis and 55 lib. with a chalder of victuals of oats and $\frac{1}{2}$ barley lie prick measure Linlithgow) of augmentation with the rectorial teinds and with the vicarage teinds (estimated before at 80 *libs.* conformable to the decree of the commissioners, 14th July, 163), for the stipend and supply of the communion elements and for the paying of taxes, &c.

This would be paid according to the valuations of the time, which the Act of Parliament of 1633 not only sanctioned, but imposed as the valuation for the future.

Charles also erected the Collegiate Church of St. Giles into the Cathedral Church of the new Bishopric of Edinburgh with all the rights and privileges of a Cathedral. In order that it might be worthily endowed he diverted the tiends of certain parishes from their own district and use to its maintenance. Amongst them was the church of Hume. By Charter dated 13th May, 1637,[38] King Charles I. grants to Dean A'Hannay (Hanna of the time of Jenny Geddes) of St. Giles and to his successors the churches of Langton, Nenthorn, Kilmaurs, Simprin, Home, and Fogo, and the rectorial tithes of these parishes, which had formerly belonged to the Abbey of Kelso, with their other lands and churches of said Abbey in the temporal lordship of Kelso, the reddendum asked was prayers to God for the donor, and the providing of these other churches with sufficient ministers and stipends.

The space of two months sufficed to show that in the temper of Scotland then, the king's aim was impracticable. On the 3rd July, 1637, occurred the riot of Jenny Geddes, called "The Maid's Commotion," which overthrew the whole fabric of Episcopacy in Scotland and restored Presbyterianism.

Then the teinds of these churches were again diverted. They were handed to St. Cuthbert's "Sub muro castri de Edinburgum," by a new Charter of Charles I., of date 10th November, 1641.[39]

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[35] Acts of the Scottish Parliament c. 42, Vol. IV., p. 561.

[36] Retours, No. 123.

[37] Reg. Mag. Sig., 1634-51, No. 680.

[38] Reg. Mag. Sig., 1634-51, No. 708.

[39] Do. No. 1014.

The ecclesiastical lands of Hume were yet again the subject of a Charter.[40] Charles II., on 30th November, 1649, grants them to Mr. Thomas Courtney, a son of a former minister of Stichill and Hume, and himself minister of Merton. The glebe and the manse of the vicar are excepted and preserved for the use of the church by the rectory of Hume. These lands are now valued at 4 *lib*, 19s. 4d, and were referred to specially as those given to Francis Lord Bothwell, on 15th March, 1587.

Finally they reverted to their original destination, and the present holder of the benefice possesses as much of them as his immediate predecessors enjoyed.

The remarkable ease with which the country passed from Presbyterianism to Prelacy and again to Presbyterianism (in so far as regards the internal ecclesiastical history of the parish) may be inferred from the absence of any popular demonstration on one side or the other in the parish.

It is plain that there were two parties holding either to the easier Prelatic notions or the sterner Puritan mind of the prevailing Presbyterianism. Before the Protestant Reformation as well as under Episcopacy, the people had been accustomed to great liberty on the Sunday. Accordingly this new interference with popular rights and customs was not easily brooked. Sunday desecration increased. So the aid of the Presbytery of the bounds was given to the Kirk Session to put it down at all costs.[41] On 29th July, 1645, the matter was brought under the notice of the Presbytery of Kelso, and information laid against the Hume people. It was decided to bring them to book by the means of the Minister and the Kirk Session.

The slight connection of the ecclesiastical history of Hume with the stirring incidents and battlefields of Covenanters and Cavaliers may be mentioned as showing the sense of religious responsibility which animated the military leaders of the day. Captain Ker was then governor of the castle of Hume. On 23rd September, 1645, at his desire the Presbytery of Kelso appointed Mr. John Sommerwell to preach the next Lord's Day in Hume Castle. But one of their small number (there were only eight ministers in the Presbytery then) had to accompany the army, and the burden of preaching in the Castle became heavier than they could well bear. So the Synod was applied to for assistance, but they got no relief further than the expression of a kindly sympathy with them in their trials, and pious desire for the speedy removal of the garrison.

It may be of considerable interest to note the scarcity of Covenanters or martyrs in the parish. The minister, the Rev. David Stark, had conformed to Episcopacy with other four of the Presbytery of Kelso, and continued to exercise his holy office in

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[40] Reg. Mag. Sig., 1634-51, No. 2146.

[41] Records of the Presbytery of Kelso.

the parish. Lord Home's predisposition towards Romanism was well known. It is not surprising that the parishioners admirably concealed any leanings towards the Covenant. Thomas Ker, a portioner in Hume, was mulcted in £360 by the Earl of Middleton as Royal Commissioner, and acting under the Scottish Parliament of 1661.[42]

In the "killing times" of 1682, a Covenanter of Hume was found, one Alexander Hume by name, whose last speech and dying testimony may be read in Wodrow.[43] He was hanged in the Grassmarket of Edinburgh on the 29th December, with the words of the Psalm XVII., and the 15th verse, on his lips:—

> But as for me, I thine own face
> In righteousness will see:
> And with thy likeness, when I wake,
> I satisfy'd shall be.

He left a widow and five children. His example seems to have fired one of his servants,[44] for George Dickson, who was servitor to the widow of Alexander Hume, was denounced on the 5th May, 1684, as a fugitive for bearing arms against the Government. With the Revolution in 1688 came the turn of the persecuted Covenanters. So in that year the Parliament rescinded various fines and ferfeitures, and amongst them may be read the name of Alexander Home of Home.[45]

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[42] Wodrow's Sufferings of the Church of Scotland, Vol. I., p. 56.
[43] Wodrow's Sufferings of the Church of Scotland, Vol. II., p. 267.
[44] Do. App. 104
[45] Do. App. p. 222.

A CENTURY OF CHURCH LIFE ON THE BORDERS.

By the Rev. GEORGE GUNN, M.A., Stichill. (1897).

THE history of Church life on the Borders during the present century does not present a record of stirring incidents or of heroic crusades. It pictures the consecutive unfolding of stages, which have been the preparatory training of the Church for its present position. It marks a century of debate amid tame surroundings —of fierce debate, in which human weakness and wilfulness often warped the progress of religion for some time.

The opening years of the century found the Church in Scotland in a state of transition. The spirit of the age, which formally abolished Christianity in France and substituted the worship of Reason, gave rise to a cold Rationalism which settled down on this country like an unhealthy exhalation. As if anticipating the issue of the Napoleonic wars, and a knowledge of the miseries of France, the spread of a more enlightened faith awakened our countrymen from their inertness and religious indifference. The reviving zeal and piety of our religious leaders, whether Churchmen or Dissenting preachers, gave greater prominence to the distinctive doctrines of Christianity, in opposition to the Sadduceeism and Pharisaism of the passing generation. The sequestered parishes of our Borderland also experienced this reaction, and all around was being heard the preaching of a free and full evangel. The pulpits of the Kelso churches were occupied by ministers who were venerated by their hearers. In the Parish Church the Rev. Leslie Moodie was highly popular as a preacher. He was succeeded by the Rev. Robert Lundie, whom Dr. Hew Scott describes as "a man of elevated piety, warm benevolence, amiable dispositions, generous sentiments, fine talents, and originality of mind; whose delight was in works of piety and love, imitating Him who went about doing good." In the two churches, in which afterwards worshipped United Presbyterian congregations, the Rev. Robert Hall, of the Burgher Church, and the Rev. John Pitcairn, of the Relief Church, were in the height of their usefulness. The former is described by Mr. Tait as distinctively "The Gospel Preacher of the day," and John Mason, author of "Kelso Records," says "that a kinder and more beneficent heart than his never beat within a human bosom." He also pays a kindly tribute to Mr. Pitcairn, "who, by his intellectual powers and the graces of his eloquence, for the period of more than twenty years, stood prominently forward as one of the first of Scottish pulpit orators." The Anti-Burgher Church was of less influence, but maintained a

struggling existence until 1843. It is of some interest that this Church was built in part of materials which had been previously used in the erection of an Anti-Burgher meeting-house at Hume, but from its want of success, formed a junction in 1777 with the similar congregation in Kelso. The Episcopal Chapel had an influential, if not numerous, congregation, which worshipped in the little ivy-clad church, since replaced by the neat Gothic building on the same site overlooking the remains of the old Kelso Bridge.

In the rural parishes many of the clergymen were decidedly evangelical in their preaching, whilst they voted with the Moderates. Dr. Andrew Thomson, who was afterwards the famous minister of St. George's Church in Edinburgh, was then minister of Sprouston, but owing to his youth, naturally did not possess great influence in the counsels of the Presbytery. The other ministers were learned and accomplished. They differed from their Nonconformist neighbours not so much in their preaching as in their attitude towards patronage.

Congregations of dissent had been originated before this date in country parishes where a minister had been settled against the will of the people—at Morebattle, Stichill, and Yetholm. But there were new congregations, one or more, at Jedburgh, Duns, and Greenlaw, as well as at Kelso. At Morebattle the unwonted spectacle was presented of the venerable father preaching to the Anti-Burghers, whilst his son was parish minister. Mr. Tait tells that once, at least, Miss Morrison went to hear her brother preach in the parish kirk; but for so doing, submitted to an admonition from her father's Kirk Session. The minister of the Yetholm dissenting congregation, Mr. Shirra, was a nephew of the more famous preacher of Kirkaldy of the same name. Of both eccentric stories are told. The former met a lass going to the Auld Kirk one day and invited her to come to his meeting, promising that he would give her a dinner of beef and greens. Announcing his text, Proverbs xv., 17—"Better is a dinner of herbs where love is, than a stalled ox and hatred therewith"—he looked at the young woman and claimed to have fulfilled his promise.

These various seceding churches, carrying to an extreme the Protestant principle of the right of private judgment, began to dissent among themselves. The smaller bodies from internal disagreements—from the natural disinclination of a minority to suppress itself and lose its identity in a majority—had thrown off a number of congregations in other parts of the Border. One evident result was a large increase in the number of places of worship. The accommodation for worship in the Church of Scotland was too limited for the population of the country, and the Church Extension Scheme was not yet in existence. But the rise of dissent met this want in part, and when the two Secession and Relief Churches united in 1820, they saw good reason for extending their cause. Naturally their scheme for church extension almost fell

into abeyance when the Secession of 1843 caused such a multiplication of places of worship throughout the country as in effect to prevent for a time any further church building by dissenters or churchmen.

From the erection of so many additional churches, from the interest taken in the appointment of ministers, and from the more general diffusion of the means of grace, the piety of the country became more earnest. It is a matter of common tradition in our villages that in the early years of the century domestic religion, personal piety, and practical Christianity abounded more than ever before. Night by night the familiar strains of the Psalms at family worship were heard from house to house in our farm places and rural villages. The picture of the piety of the peasantry may be seen in Burns' immortal poem, "The Cottar's Saturday Night," or in Sir Walter Scott's novel, "The Heart of Mid-Lothian." The books still preserved on their humble shelves are well-thumbed. They showed the deep taste of their former owners for theology. Samuel Rutherford's "Letters," Blair's "Sermons," Young's "Night Thoughts," Wesley's Hymns, Boston's "Fourfold State," "The Crook in the Lot," Law's "Serious Call," and Baxter's "Saints' Rest," are to be found amongst them. Theology was their literature, Bible texts furnished their meditation, and their Sunday services directed the talk of the people.

Religious teaching was then felt to be as incumbent on the minister of the National Church as religious preaching. The benefits of a sound religious instruction to the young then so deeply impressed the community that its influence still commands the overwhelming majority of the school board electors in its favour. The parish schools were originated by the Church and superintended by its Presbyteries for nearly 300 years, down to 1872, without a single penny of taxation being levied upon the people. Kirk Sessions paid the fees of poor children, administered funds for the payment of teachers, and secured their appointment to the usual parochial offices. Annual reports of the state of the schools within the bounds were handed in to each Presbytery by the ministers appointed to examine them. In the Records of the Presbytery of Kelso such reports narrate the nature of these examinations, and record the expressions of approval or disapproval by the Presbytery. The Church maintained religious instruction in schools, both from the Bible and from the Shorter Catechism.

Associated with its zeal for education is recorded its care for the poor. It is stated in Sir Henry Moncrieff's "Life of Dr. Erskine," "that there was scarcely any assessment on the parish for the poor before 1755. As long as there was no secession from the Established Church the weekly collections under the management of the Kirk Sessions were in general found sufficient for the maintenance of the poor." After that date the heritors and Kirk Sessions assessed the parish in order to make up any deficiency, the one-half being raised from the landlords and the other half

from the tenants. The church door collections were kept in what was known as the poor box. This pious benevolence was not limited in its outcome to practical religion at home. Interest in missionary enterprise began to be taken.

As early as 1764 the General Assembly ordered a collection for this purpose in connection with the Society for Propagation of Christian Knowledge. It amounted to £545 5s. 3d. Another was made in 1767, which amounted to £2,529 17s. 11d. Just a century ago the Edinburgh and Glasgow Missionary Associations were formed. But it was not till 1829 that Dr. Duff was ordained as the Church of Scotland's first missionary to the heathen. The wave of enthusiasm reached the Borders. It carried its fervour into the Church Courts, where collections for Foreign Missions were now regularly reported.

Meanwhile other religious movements were come into the field, and, while drawing largely from the membership of the National Church, diminished rather than increased the numbers of the original secessionists. But the two main branches, Burgher and Anti-Burgher, which separated in 1747, began to draw together, so that in 1820 their two Synods were merged into one. Then, in 1847, this United Church joined with the Relief Churches to form the United Presbyterian Church. Thus in Jedburgh the two congregations, the Blackfriars representing the Burgher, and the High street the Relief, are now both U.P., whilst the Anti-Burgher Church, that of Castle Street, has now become extinct; so in Kelso the second Burgher Church no longer exists, but the other two charges, the First Burgher Church and the East or Relief Church continue to flourish. In Yetholm, Mr. Shirra's church is now in connection with the Free Church, but there is a Second or Burgher Church, now U.P. In Stichill the Secession congregation now meets in their fourth Church; and Morebattle also remains, which, with Stichill, originally formed one congregation under the Rev. John Hunter (in 1739). At other places on the Borders some old Seceding congregations have disappeared by joining themselves to other congregations in the same place.

Under the force of circumstances they had separated from the National Church, but still holding to the Establishment principle, whilst objecting to what they regarded as the arbitrary exercise of patronage. On finding that they could exist and do good work apart from alliance with the State, they persuaded themselves in course of time into the belief that such an alliance was useless, unscriptural, and sinful. This new opinion gave rise to the various forms of the Voluntary Controversy, which convulsed the country for years, and which bitterly separated Church from Dissent.

The Church of Scotland adopted measures of defence rather than of counter-aggression. It sought the repeal of patronage, a movement which brought into prominence the two great parties of Moderates and Non-Intrusionists, each of which claimed to be the popular party. In the midst of fierce controversy, the General

Assembly first passed the Veto Act, which declared that no pastor should be intruded on any congregation contrary to the will of the people. It was expected that this Act would be an effectual check to the exercise of a high-handed patronage. Next was passed what became known as the Chapel Act, by which incumbents of chapels (which had been erected under the church extension scheme of Dr. Chalmers), were admitted to the membership of Church Courts, although they had no parish and no endowments. The right of the General Assembly to pass them into law was declared to demonstrate the spiritual independence of the Church. The result of the various cases which were raised before the legal tribunals showed that a claim of independent jurisdiction, as then put forward, was unconstitutional. The Veto Act was declared illegal. The Chapel Act, which Dr. Chalmers himself opposed as hurtful to the cause of territorial church extension, was also declared to be contrary to the constitution of the Church and to statute. It would have been well if the two parties in the Church had joined in obtaining an Act of Parliament to legalise the Veto, for, as Dr. Begg regretted, a "measure might have been arranged which would have preserved peace and saved the country from those sad results which all parties have so much cause to deplore." In a similar way, the two parties might have agreed, after the decision of the Chapel Act, to have suspended its operations and developed, as they both did later, a gigantic endowment scheme, when the incumbents as ministers of *quoad sacra* parishes could have taken their seats legally in the Church Courts.

All these stirring events took place at a distance from these beautifully sequestered vales. But here also life was embittered by the ten years' conflict and its issue in the Secession of 1843, although the result was not so conspicuously and immediately apparent as in Edinburgh and other districts. In Kelso, one of the two parish ministers was the honoured Dr. Horatius Bonar. About twenty years after the secession he and his congregation still retained possession of the North Church, so that the sacrifice of church, manse, and stipend, which touched the perfervid imaginations of the greater part of Scotland, did not appeal so directly to the townsmen of Kelso. In later days a much more imposing edifice was built for him, from which he shortly afterwards removed to Edinburgh. But in the case of the Rev. Mr. Craig, who forthwith surrendered his position as minister of Sprouston, the sacrifice was more evident. His parish was one of the most desirable on the Borders, and he himself was a man greatly beloved. The words of his kindly farewell to his former parishioners are still remembered. But he, with Dr. Bonar's co-operation, and the generous assistance of many friends, soon organised a new congregation in Kelso. After a time other churches, in connection with the Free Church, were erected in Nenthorn, Morebattle, Makerstoun, and Yetholm. Mr. Wood, who was afterwards translated to Elie, was instrumental in building a church in Westruther. Here,

as in many other places, difficulties of a trying nature had to be overcome. Money had to be collected, but that, in the disposition of Scotland then, was comparatively easy to do. Other hindrances were more formidable. In other parts unsympathetic landowners had to be conciliated into granting sites on which to build. Often neither stones nor sand for building could be had on any terms, and legal barriers were erected. After some troubles here the seceding congregation entered their humble meeting house, which was replaced in 1854 by a new and more solid church.

When it is remembered that 451 ministers seceded, while 752 remained, the disappointment of those who anticipated a majority in the Assembly for the Non-Intrusionists—who hoped to have passed a resolution severing their connection with the State, and so have brought about a complete and final disruption—can be easily appreciated, as well as the severity of the blow which had been struck at the Church by the defection of so numerous a party. The movement, as a Disruption, was a failure, but it was a large and influential Secession. On the one hand, popular applause greeted the outgoing ministers; crowded meetings sustained in part the aggressive energy which they threw into the movement. But little was done to sustain the courage of those who took up the task from which Chalmers, Candlish, Cunningham, and other eminent ministers had resiled, and thus caused many to think that the days of the venerable Church were numbered. On both sides, unfortunately, Christian forbearance was at a discount. The conflict created hatreds the more bitter that the antagonists were once friends, awakened railings the more passionate that they were drawn from the Scriptural armoury, and originated hostility and bad blood in hitherto united households.

Meantime the Free Assembly had been constituted at Tanfield, near Canonmills. Here originated the many schemes for usefulness and benevolence which have won for it an honoured name in Christian work at home and abroad. Many of them they adopted from the Church they had left.

The moral effect of so numerous a secession was felt on all sides. So great a sacrifice for principle could not but touch deeply every generous minded person, and excite sympathy for the outed ministers and those who depended upon them. Lord Jeffrey's well known exclamation expressed the feeling of the community:—"I am proud of my country. There is not another country upon earth where such a deed could have been done." But, in the flush of the excitement, when the old Church was bespattered with abuse, it was often forgotten that the secessionists had learnt the power of the Gospel for sacrifice from parish pulpits. Both sides regretted the severance of old and close ties, and both endured much for conscience sake. The one party surrendered their honourable positions, but lived in popular favour, which largely lessened their ills and straits; the others, equally loyal to principle, endured so much obloquy that it became a keen sacrifice to remain

in their old positions and not yield to the temptation to throw in their lot with the popular party, on whom the eyes of Christendom were fixed with admiration.

Other denominations of Christians are represented in our part of the Borders, and mostly have their churches in Jedburgh or in Kelso. Thus the Roman Catholics in these two towns share in the acceptable ministrations of Canon Griffin. The Baptists occupy a neat chapel largely erected by the late Miss Makdougall, of Makerstoun, and which bears the inscription:—"Dedicated to the Lord." "He that believeth and is baptised, the same shall be saved." The Society of Friends once had a meeting-house with a small grave-yard near the Gas Works, but the Salvation Army now occupy it. Although there are now no Quakers in Kelso, it is not inopportune to note that in the records of the Presbytery and Kirk Session of Kelso (1666-69), are references to colonies of Quakers at Kelso and Queenscairn, in Stichill Parish, who, in the absence of the Toleration Act, were excommunicated for their non-conformity to established usage.

Comparing the past with the present, the great increase in the number of churches in the Borders is obvious. Leaving out of sight the smaller non-Presbyterian bodies, the three chief Presbyterian denominations are represented in Kelso by two congregations each; in Morebattle and Yetholm by one each; in Stichill, Nenthorn, and Makerstoun by two churches in each parish, one representing dissent, and the other, of course, the Parish Church; while in Roxburgh, Lintor, Ednam, and Sprouston there is only the Parish Church.

The office-bearers and members of these churches hold substantially the same creed, practically recognise a similar church-government and discipline, and claim the same descent. As students, the clergymen attended the same Universities, in society are each other's friends, sympathising in their mutual sorrows and joys, sharing in ministrations to the same sick and infirm, and often co-operating in holding united worship. Yet only one of the three churches is recognised by the State as embodying the form of worship which suits Scotland best. The other two churches denuded themselves of all participation in the rights and privileges of a National Church.

One result is that ministers are tempted to be more occupied in the fight to keep their congregations together than to overcome the evils of the day. In our sparsely populated district the multiplication of churches, whatever its past advantage, is now creating a wilful waste of Christian effort, generating a spirit of ungenerous rivalry, and hindering the growth of true Christian toleration. The continuance of such a state of matters must enervate the efforts of the Church in the struggle against the foes of all religion, and the infidelity of the day. This part of our Borders is over-churched. There are unnecessary churches and overlapping congregations. Ministers and stipends could be trans-

ferred to necessitous localities with advantage. The only condition is that the churches must first be re-united in one common Presbyterian denomination. That condition would be easily attained if the question were dissociated from politics, and if the respective churches could agree to look solely to existing facts, and to ignore past controversies, "without sacrificing anything that has a right to be called principle, and making the largest allowances for differences that do not concern the heart of the faith, nor the salvation of souls."

Another obvious gain to religion has been the improvement in churches and in the conduct of worship, not only in the Borders, but throughout Scotland. Plainness in church-architecture is no longer associated with the piety of the parishioners. But the desire for beautiful, comfortable buildings, has been largely fostered throughout the churches. The more modern dissenting churches, which replace the makeshifts or decayed edifices of a bygone generation, have been tastefully built, and, generally speaking, compare more than favourably with the barn-like structures of the old Parish Churches.

A similar improvement characterises public worship. Healthier ideas are abroad. So the elaborate lecture, followed by a tedious sermon and lengthy prayer, have been relegated to the background with the reading of the psalm line by line during singing! All that pertains to worship is now conducted with more solemnity and taste. The services are more attractive and shorter. The aid of instrumental music is now felt to conduce to the spirituality of the worship, and hymns have been added to the service of song in the Churches. The change of postures in public worship is in course of being adopted, and everywhere congregations are reverting to the seemly practice of kneeling to pray and standing to sing, which was only departed from in the seventeenth century to meet the views of the English Puritans, and which is more seemly than the irreverent postures that prevailed during prayer especially.

Most advance, however, has been made in theological study throughout the country. Questions which ministers and students studied in the privacy of the University or library are now openly agitated and discussed by all classes of society. Views are now not only tolerated, but openly avowed, which a generation ago would have secured deposition for the great majority of preachers in Scotland. In the Borders and throughout the country such questionings are met by ministerial faithfulness, more accurate scholarship, and preaching which presents not only the results of ripe study of the Scriptures, but also rich evangelical views of Divine truth.

In the difficult and delicate controversies that have arisen from time to time all the Churches have borne part. Spiritual Independence, Religious Equality, Voluntaryism, Union of the Free and United Presbyterian Churches, the Disestablishment and

Disendowment of the Church, have been actively canvassed in these parts. The result of the recent agitation for disestablishment has convinced many of its advocates that the time is not ripe for the accomplishment of their purpose, and encouraged those who opposed it to hope that a more excellent way may be found in the reconciliation and re-union of the Churches on the old lines. The present abstention ftom ecclesiastical debate makes it appear as if the Churches were forgetting their differences and drawing more closely to each other, so offering a happy augury for the Church of the future.

NOTES UPON THE KIRK SESSION RECORDS OF THE PARISH OF BUNKLE.

THE minutes of the Session Booke of Bonckle run with few blanks from 6th August, 1665, to 6th July, 1690. Speaking roughly, they cover the period known to students of Scottish Church History as the Caroline Episcopacy (which, however, actually dates from 1662-1689). From a complete absence of any reference to the matter in these Minutes, Presbyterianism in the parish apparently ended with the previous ministry—as peacefully and pleasantly as the new ministry inaugurated the second Prelacy. The Rev. R. Colden died, as he had lived, a Presbyterian, and his successor, the Rev. George Trotter, was instituted to the benefice as an Episcopalian, received Episcopal ordination, and submitted, as in the days of Roman Catholicism, to the jurisdiction of the Bishop of Dunkeld; and the body of the people seemed indifferent to the change.

This Border instance represents an experience by no means rare. Perhaps, in all such cases, somewhat similar reasons induced the parishioners to show and maintain a quiet acquiescence in the new regime. For instance, as is well known, none of the three hundred ministers throughout Scotland, who had been ejected from their pulpits for not conforming to the new Episcopacy of Sharpe, had ministered to this parish. Nor do bitter memories of cold-blooded persecutions—which filled the hearts of even simple parishioners elsewhere with longings for vengeance—linger in these pages. The ecclesiastical procedure against John Turnbull and Paul Cowan, for their covenanting leanings, runs its regular course to the sentence of excommunication, without apparently exciting popular feeling or comment. How far the ebullition of popular sentiment—manifested at the Revolution, when the Rev. Alexander Nicholson was "rabbled," and his furniture burnt before the manse door—was directed against the minister personally, or was due to the dislike of the Episcopal system, we have no means of knowing. But there is no hint in these records of any deep-seated or widespread discontent with the new order of things, and no trace of any severe measures, such as were adopted elsewhere, to compel refractory Presbyterians to conform to it. Even in the ministrations of the pulpit, the parishioners would see little or no change. The familiar "use and wont" still regulated the order of service. The Prayer Book had not been adopted, nor any of the distinctive rites and ceremonies associated with Prelacy.

As the Rev. Dr. Leishman reminds us, "Nothing can be more unlike the reality than the picture, which many call up before their imaginations, of surpliced priests reading the Anglican Service in the old Parish Churches of Scotland, or dispensing the Eucharist to communicants kneeling at chancel rails."* Any change initiated by Mr. Trotter did not apparently run counter to the principles or prejudices of the parishioners. The Reader's Service had not fallen into disuse here. It is supposed to have ceased throughout Scotland in 1645; but at Bunkle the Reader fulfilled his special function in 1688, for in that year there is a reference to the "Reader his going into the Church to read, till the Minister came in."

Some light is thrown on the worship of this period by two quotations given by Dr. Leishman in the work already cited.† "Two Englishmen," he says, "have described the Scottish Service, as they found it celebrated at the very moments of transition in 1661 and 1689." Ray, the naturalist, says:—"The minister there, in the public worship, doth not shift places out of the desk into the pulpit, as in England, but at his first coming in ascends the pulpit. They commonly begin their worship with a Psalm before the minister comes in, who, after the Psalm is finished, prayeth, and then reads and expounds in some places, in some not; then another Psalm is sung, and after that their minister prays again and preacheth as in England."‡ This was just before the Restoration of Episcopacy.

Dr. Leishman proceeds to say that the state of things before the Restoration of Presbytery is thus described by Morer, in the "Short Account of Scotland," first published in 1702, in which he gave his recollections of the country when he was serving there as chaplain to an English regiment in 1689:—"First, the precentor, about half an hour before the preacher comes, reads two or three chapters to the congregation, of what part of Scripture he pleases, or as the minister gives him directions. As soon as the preacher gets into the pulpit, the precentor leaves reading and sets a Psalm, singing with the people, till the minister by some sign orders him to give over. The Psalm ended, the preacher begins confessing sins and begging pardon, exhalting the holiness and majesty of God, and setting before Him our vileness and propensity to transgress His commandments. Then he goes to sermon, delivered always by heart, and, therefore, sometimes spoilt with battologies, little impertinencies, and incoherence in their discourses. The sermon finished, he returns to prayer, thanks God for that opportunity to deliver His Word; prays for all mankind . . . . . then concludes with the Lord's Prayer to sanctify what was said before. After this another Psalm is sung, named by the minister, and frequeetly suited to the subject of his sermon; which done, he

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* Introduction to the Directory, p. 272.

† Introduction to the Directory, pp. 272, 273.

‡ Itinerary, p. 208.

gives the Benediction, and dismisses the congregation for that time."

From the interesting Minute of the 9th April, 1686, it would appear there were no pews in the Church—"Seeing there was none as yet in the Church but one"—although there had been worship for some years at Preston.

Little information is afforded by these minutes as to the actual mode of the celebration of the Lord's Supper.

Mr. Trotter was admitted in the beginning of August, 1665, but there was no celebration of the Communion for nearly two years—not till 19th May, 1667. Thereafter it was celebrated annually, but at no fixed period of the year—on 5th July, 1668, 23rd May, 1669, 22nd May, 1670 ("at efternon"), 20th August, 1671, 26th May, 1672, 1st July, 1673, 16th August, 1674, 6th June, 1675, 24th September, 1676. In connection with every one of these Communions there was a Saturday service of Preparation, and a Monday service of Thanksgiving. In 1673 there appears to have been a *Thursday* Preparatory service in addition, as in later times.

Mr. Nicolson was admitted on 20th August, 1678. The Communion does not appear to have been celebrated in 1677, 1678, 1679, 1680, 1681, or 1682, *i.e.*, for six years. Under date 4th February, 1683, it is recorded that there were "no Communion tables in the Church for administrating the Sacrament of the Lord's Supper," and the Session order three to be made. For the making of these, £2 12s. 2d. (Scots.) was paid 9th May, 1669.

No Communicants were admitted to the Communion without a "tickit," *i.e.*, a token, and none from a neighbouring parish without a testimonial from his own minister—15th August, 1674, 5th May, 1675.

Two pewter cups, "made at London," were purchased for 6 *lib.* Scots, 4th January, 1685, which however, are no longer in existence. It may be noticed here that one folio copy of the Bible for use in the pulpit was bought from John Calderwood, bookseller in Edinburgh, for 14 *lib.* Scots, on 8th May, 1681.

In this ministry the Communion is first noted as having been celebrated 29th July, 1683, at Preston, and on the next Sunday at Bunkle, with the customary days of service before and after each. It is again celebrated 27th July, 1684, and thereafter not till 14th August, 1687. The minutes come down to 6th July, 1690, but the Communion is not again mentioned. In fourteen years, therefore, it was only celebrated four times in the parish, and this, too, while Episcopacy was the form of Church government and the Bishop was holding annual meetings of his clergy in Synod at Dunkeld. It was never celebrated on Easter during either ministry, nor is any notice whatever taken of any of the Church festivals, though many Fast and Thanksgiving days were observed in connection with political events. All this shows how very different Church life was under the old Episcopacy from what it is under the Episcopacy of these days.

Not only did the introduction of Episcopacy leave most of the earlier forms of worship unaltered, but even the old ecclesiastical machinery of the parish seems to have been little, if at all, interfered with.

For instance, perhaps the most familiar survival of the Presbyterian times was the Kirk Session which re-appeared now, the same in aim, authority, and usefulness as before. The constituent members are, of course, elders—the teaching elder, who was the ordained clergyman, and who presided over their deliberations; and the ruling elders, who were, in general, selected by their own number, according to a just representation of the various localities in the parish, as may be gathered from the narrative. They formed an ecclesiastical court with well known jurisdiction, carefully sanctioned by the civil power. Meeting weekly, apparently after the earlier diet of worship, and privileged in their proceedings, there is abundant evidence here of their fidelity, fearlessness, and zeal in the office. To summarise their weekly business is to detail the life of the parishioners over whom they exercised a close surveillance. The manner of men and women these were—whether trustworthy, on whom a loan from the poor box would be well bestowed; or whether scandal was rife about them, so that they needed to rehabilitate themselves by an appearance before the Session; or whether they had actually transgressed in the weightier matters of the law, or in offences of some petty nature; or whether they had unholy traffic with evil powers;—are all exactly set down without extenuation or exaggeration.

The discipline of the Kirk Session, under the Episcopal sway of Mr. Trotter, or his successor, was on the same lines apparently as in Presbyterian times. The censure of the court, the sentence and its penalty of fine or of pillory, of repentance stool and of sackcloth, of reproof upon reproof, and of excommunication, were as rigid and impartial now as before; and there is a similar satisfaction expressed in the wording of the record when offenders have been brought to a sense of their wrong-doing. The elders, by their own life, were expected to be examples to the flock in all that pertained to godliness, warning the ungodly, and confirming everyone in the practice of Christian duty.

One of their main duties was the care of the poor. In the absence of any civil enactment or statutory assessments, they recognised their privilege to secure a provision not merely for the poor and destitute of their own parish, but for distressed strangers who came with or without letters of recommendation from the Bishop or Presbytery, or other ministers. One cannot but be astonished at the number of "decayed gentlemen and gentlewomen" who thus accepted parochial relief, and would have liked had reasons been assigned for their destitution. To increase the money at their command, the Session charged fees for ecclesiastical services, such as for marriages and baptisms, and for the use of the mortcloth; they exacted fines from delinquents, and added up

the liberality of the worshippers, at the weekly service or after celebration of the Holy Communion, when its main distribution among the deserving poor was made.

Nor was their charity limited to those of their own flock, or who were about their own doors. They looked far afield, and took broad views of their national responsibilities. They devoted special collections for the relief of special calamities, as in Cupar-in-Fife, or Kelso when it was burnt down; or for the monetary assistance of local authorities, as for harbours at Dundee, Roseheartie, Aberdeen, or Easter Anstruther; or for bridges at East Linton, Inverness, or over the Leit or Dye; or for a road over the Locher Moss; or for help to distressed individuals, such as for prisoners amongst the Turks; or for the benefit of the distressed Protestants of France and Ireland. With so many calls upon their limited incomes, and withal when money was scarce, there is no wonder that Dr. Hardy writes: "kindly people were the Preston weavers and rentallers!"

The elders also showed a great zeal for education. Instituting schools in both Preston and Bunkle, and erecting school buildings there; they appointed schoolmasters, and as they became responsible to some extent for their salary, they secured for them the other parochial appointments with their several remunerations. As reader, Session clerk, and precentor, the schoolmaster was in receipt of a regular, if small, income. The Session also demonstrated the interest of the congregation in what we call now-a-days higher education. They contributed towards the support of a student at one of the Universities, who is indifferently called the Presbytery bursar, or the Synod bursar.

The transference of service to Preston Church will doubtless excite some attention. This was done by the Act of the Synod of Dunkeld, 29th April, 1668. Information of this was made to the people on 23rd May, 1670. It had been contemplated to repair the Kirk of Preston with the roof timbers of Bunkle Kirk, but this does not seem to have been carried out. For on 17th November, 1678, sermon was at Bunkle, and the Sacrament was celebrated there on 5th April, 1683, and on July, 1688, the minister was preaching in the two churches alternately.

Few references to public events occur in these pages, and these few only because of their connection with the Church. They take the form of public Thanksgiving Services for the Restoration of the King, or of days of Humiliation and Fasting for national sins or judgments, and so forth. The Minutes touch more frequently on parochial occurrences, such as playing with *bullets*, an old Merse game,* and record names of farms and villages that perhaps have since disappeared, as well as those of individuals of importance. Of the Register of Marriages and Baptisms, the first sixteen pages

* See Dr. Hardy's paper on "Bowling, as an extinct Berwickshire Game." —Berwickshire Naturalists' Club, Vol. II., p. 51.

of the original record appear to have been cut out and lost, and the remaining sixteen contain the names and addresses of the parties concerned from 16th October, 1684, to 5th June, 1690. The Minutes of the Kirk Session threw light on marriages in these olden times. Their sanction was requisite for a regular marriage, and their censure was severe on those which they judged to be irregular, and to have been celebrated without due proclamation. The notice of the marriage was made on three Sundays. Dues were payable to the Session clerk, and formed part of the salary of his office. Besides, pledges were consigned. A certain sum of money deposited with the Session clerk, in pledge of the fulfilment of the marriage, and that without scandal. We find, for instance, that Thomas Craig, after having been once cried in the kirk, forfeited his consignation of a "leg" or Leige dollar, rather than enter the matrimonial state with the woman of his original choice. References are found in the Minutes to other marriages—legal, though not regular—and to the procedure taken to place the man and woman, as Dr. Edgar says, "on a surer footing civilly, and on a more respectable footing ecclesiastically."*

The Session was resolute in securing the administration of the Sacrament of Baptism in the face of the congregation. Baptism in private houses, or by unauthorised persons, or by deposed preachers was forbidden. Ecclesiastical censure is recorded here on such irregular baptism. Exceptional cases are all mentioned with the reasons carefully set forth.

Of the 149 baptisms recorded, 35 were on Sunday and 3 on Thanksgiving days, when there were service in church; but it does not appear whether administration of baptism was part of the ordinary public service or not. The baptisms, however, were all in church, either at Bunkle or Preston, except in the cases noted when the child was "very weak." Marriages were mostly celebrated on week days; but, of course, not always in the face of the congregation, although the last four were celebrated on Sunday; but this was after Presbyterianism had come in again. No marriages are registered as having been celebrated in *May*.

Perhaps more than genealogists will care to know that, in the Records of Baptisms and Marriages, 19 different Christian names of males and 24 of females occur.

Of the former "John" is by far the commonest, occurring 64 times; "James" comes next in frequency (37 times); then "William" (35 times); then "Robert" and "George" (25 times each); then "Thomas" (24 times); then "Patrick" and "Alexander" (14 and 13 times); then "David" (8 times); "Andrew" and "Archibald" (6 times each); "Adam" (5 times); 2 each of "Hendry" and "Peter"; 1 each of "Benjamin," "Cuthbert," "Malcolm," "Christopher," and "Samuel."

Of the latter "Isobel" and "Margaret" head the list (37 times

* Old Church Life in Scotland, II. Series, p. 178.

each); "Elspeth" (31); "Alison" (32); "Janet" (26); "Agnes" (18); "Katharine" (16); "Marion" (13); "Anna"—the only form of Ann—(12 times); "Jean" (11); 4 "Mary"; 26 "Elizabeth" (Bessy); 5 "Beatrix"; 8 "Helen"; 8 "Christian"; 2 each of "Barbara," "Lilias," and "Marjory"; 1 each of "Sarah," "Annaple" (Annabel?), "Emilia," "Hendreta," "Sophia," and "Nicolas." A middle name seems to have been unknown.

The fees for baptism were expressly designed as part payment of the schoolmaster's income.

Of the salarists mentioned the Session clerk gets 8 pounds (evidently Scots.) for year 1669. The Preston schoolmaster is paid on 1st September, 1689, 6 lib. Scots., from Michaelmas, 1688, to Michaelmas, 1689, but he would get some dues and perhaps fees. In 1673 the offices of precentor, Session clerk, and church officer were united in one person, who was ordained by the Session to "kepe a scooll."

In closing, it may be useful to draw the attention of the reader to the prices of certain articles and of labour, as mentioned in these Minutes. Thus, "3 elns of English cloath" for the "mort-cloath" were bought from John Wright, merchant, in Dunse, at 5 lib. 8 sh. Scots.; 8 elns of playding to be waked, for lyning, at 10 sh. 6d. Scots. the eln; 24 oz. of black silk for the fringe, at 16 sh. Scots. the oz. The finished mort-cloth cost £44 8s. Scots., or £3 14s. stg. An expensive article considering the value of money in those days. English cloth and silk would be among the dearest commodities.

The *Handbell* cost 7s. 2d. stg., and the *Bible* £1 3s. 4d. The pewter *Communion Cups* (2) cost 5s. each.

For building up a breach in the north side of Preston Church, "5 els" in length and as much in height, only 12 lbs. Scots. was paid, or £1 stg.; but the Session provided the "gang" and scaffold and lime "for casting the wall," but not the stones or mortar. They calculated the whole expense to be £1 3s. 4d. stg. Scotch ell = 37 in.

These parochial records may seem petty and barren to those who turn to them for information on the more spiritual aspects of Church life in these bygone days. So much must be gained elsewhere. Here some light—limited, yet faithful and clear—is thrown on old themes of surpassing interest to every Borderer, and to all who realise that to-day they enjoy wider liberties, because they have entered into the labours of others, and are reaping a harvest which they did not sow. Though these pages detail the sufferings and sins, the toil and struggles of lowly men and women of a far-off day, they unintentionally reveal that the truths they gained they transmitted, not only unimpaired, but enhanced, to future generations, so that we may gratefully regard them as illustrations of the old saying, "One soweth and another reapeth."

MEMOIR

OF THE

REV. GEORGE GUNN, M.A.,

MINISTER OF STICHILL AND HUME;

EX-PRESIDENT AND HON. SECRETARY OF THE BERWICKSHIRE NATURALISTS' FIELD CLUB, ETC., ETC.;

PAST GRAND CHAPLAIN OF SCOTTISH GRAND LODGE.

BY

DR. CLEMENT B. GUNN,

PEEBLES.

I lay this Tribute

to a Beautiful and Beloved Memory

at the feet of his Mother.

"My Brother has ringed me round all my life with moral strength and abettance; I hardly know how much. What is it? Not direct control or suggestion, but a sort of taking each other for granted. You know something of it, and you know the blank on the other side of the leaf too."

Thomas Edward Brown,
on his brother Hugh Stowell Brown.

MEMOIR OF THE REV. GEORGE GUNN, M.A., MINISTER OF STICHILL AND HUME.

INTRODUCTION.

HIS FORBEARS.

BOGNVALD the Rich, Earl of Mocria in Norway, who lived about the year 870, was the common ancestor of Queen Victoria and the Clan Gunn. The Queen is descended from Rolf, the second son, and the Gunns from Einar, the fourth son of the earl. Their settlement was in Caithness originally, but in the sixteenth century the principal families of the clan moved into Sutherland. There can be traced an unbroken line of eldest sons from the year 690 down to the present day; and these eldest sons generally bore the Christian name George, their great ancestor George, the Crowner of Caithness, being the most distinguished.

It was a John Gunn who migrated from Caithness to Edinburgh early in the present century, and became a well-known business man of proved integrity. His son George spent his whole life from early boyhood in the service of *The Edinburgh Evening Courant*, and became the father of a George who died in infancy, and of George, the minister of Stichill and Hume. George the minister's mother was Margaret Bryce, whose father and brother carried on in Edinburgh the business of gunmakers—representatives of the ancient and honourable craft of armourers, and were well known and highly respected citizens. It was they who were the original proposers of the time ball on the Calton Hill.

In George Gunn's disposition and characteristics could be observed in pronounced and unmistakeable inheritance all the great qualities of both his father and mother He and his brothers and sisters were blessed in no ordinary degree with good parents. References to his mother will occur frequently later, as their lives were bound up in one another, and George pre-deceased her. But George's indebtedness to his father cannot be more forcibly demonstrated at this point than by the insertion of two out of the many biographical notices which his premature death called forth. These articles are remarkable as having included tributes from opposition journals all over Scotland and part of England, and not only from journalistic friends of his newspaper.

From *The Edinburgh Evening Courant*, Monday, May 20, 1861.

It is with deeply felt sorrow that we announce the death of Mr. George Gunn, of this journal. This melancholy event took place yesterday at

his house here, after a protracted and painful illness, borne with great fortitude, patience, and resignation. By his untimely death we are deprived of a most efficient fellow-labourer, and of a valuable counsellor in the conduct of this paper. His sound judgment, his varied and extensive information, and, not less than either, his devotion to duty, and zeal in the interests of the *Courant*, were well known to all conversant with the affairs of the Edinburgh press. Though cut off in the prime of life, he had been during not less than twenty-six years connected with the *Courant*, having entered the establishment in his boyhood. For more than ten years he filled the position of sub-editor of this journal, and gave the most unremitting attention to the duties of that office. For several years previously he was the principal reporter of this paper, and in that department was distinguished by an accuracy and celerity rarely equalled. We have also from time to time received the benefit of many excellent contributions from his pen. He was possessed of fine taste, delicate discrimination, and lively fancy; and—but that newspaper literature is so fleeting in the memory of its readers—we might point to many admirable articles written by him on biographic, artistic, dramatic, and general topics. We will only refer to one, the remembrance of which may be more lasting from the importance of the event which formed the subject of it; we allude to the brilliant and picturesque description of the Volunteer Review of 7th August last, which, with surprising rapidity, he committed to writing after witnessing that memorable scene, and which appeared in an evening edition of this journal on the same day. Mr. Gunn had been in declining health almost since that date; and for seven or eight months he was compelled to abridge, and at intervals to suspend, his labours. He had returned about two months since to partial duty, as we hoped in improved health; but three weeks ago he again suffered a relapse, and only last week we were pained to learn that his case was considered hopeless. His loss, however, occasions a grief still deeper than ours; but we cannot attempt to express the sorrow of the widow and orphans who have been thus sadly and prematurely bereaved. We have been deprived of a valued friend and of an able fellow-labourer; they have lost one whose course of life was knit with theirs in all the endearments and well-fulfilled duties of home.

From *The Scotsman's* London Letter.

I cannot conclude this letter without adding my tribute of regret for the untimely death of my friend, Mr. Gunn, of the *Courant*. Of my private sorrow it would perhaps be presumptuous to speak, though I have known him from his first entrance into the *Courant* Office, now more than twenty years ago, and watched with interest and delight the various steps of his upward progress, manifesting in the lower grades of his career, as well as in the higher, activity, intelligence, and a probity that could at all times be unhesitatingly relied on. But I speak the feelings of many here who also knew and esteemed him, and who will long retain a lively impression of his many sterling qualities. His shrewd sagacity, his keen sense of humour, his manly straightforwardness, sweetened by an ever active kindness of heart, were the delight of all his friends. To those of them at a distance the latter quality was most often put in requisition. It is not seldom that an old Edinburgh man in London

wants a help or a hint, or a piece of information that can only be obtained from some one residing in Edinburgh. When such a thing happened among any of his friends here, the invariable suggestion was—"Write to Gunn;" and though the applications must often have put him to much trouble, as relating to matters that lay quite out of his ordinary avocations, the reply was certain and the information full. On the sanctity of the family grief it would be impertinence to intrude; their sorrow will in time admit of the consolation that they have friends among all who knew Mr. Gunn, who has left behind him the most precious of inheritances—a good name.

CHAPTER I.

BOY—STUDENT—LICENTIATE.

George Gunn was the eldest surviving child of George Gunn, journalist, and Margaret Bryce his wife; a George and a Margaret having already died in infancy. He was born in Edinburgh on the 3rd June, 1851—the month after the opening of the Great Exhibition, at which his father had been engaged in following and chronicling the movements of the Queen and Prince Albert. His paper, "The Edinburgh Evening Courant," then the principal Scottish newspaper, was making a leading feature in reporting the Exhibition, just as ten years later, the enterprise of Mr. Gunn caused the "Courant" to produce within a short time of the close of the great Volunteer Review, the best descriptive and analytical account of that great celebration, to the admiration of the journalistic world as well as the general public, by whom it was considered a great feat for these days.

Of George's boyhood there is little of interest to relate. He wss educated at the High School of Edinburgh, and did not especially distinguish himself. He was not particularly bright, but seems to have been of a plodding disposition from the beginning. He was conscientious in the fulfilment of duty, and laborious in its accomplishment. He was a thoroughly boyish boy, fond of fun, with nothing of the prig in his composition. He and his brother were the comrades of their father on every occasion of escape from the arduous and incessant calling of journalism. The father had no keener delight than that of taking his boys for a walk round the Queen's Park, or down to the sea, where he himself became a boy again amid the games and recreations of his children. The home was a very happy one, and the father and mother were the friends and companions of their boys.

But this happy time was not destined to continue. Perhaps if it had, the children, deprived of all incentive, and leaning on their father, would not have turned out well in the struggle for existence. It is with children as with salmon—growth occurs by swimming against the stream, and this is almost more true in the moral and intellectual spheres than in the physical. So in the plan of the Great First Cause which governs the world, it was seen fit to bring the "bonny bairn-time" to a close. The father began to fail in

health. He was affected by an insidious malady which even then was observed to be the fate of many brain workers. The conditions of his profession were all against him. In a busy newspaper office night is turned into day. The incessant rush to obtain news, and the constant push to disseminate it, carried on in an atmosphere contaminated with gas, all combine to ruin the strongest constitutions. Rest, change, and the best medical skill of the day did not suffice to arrest the enemy's progress; Mr. Gunn died on the 19th day of May, 1861, aged thirty-six and a half years. Thenceforth it seemed as if the young widow would have to continue the struggle alone with her five boys and one girl. The youngest boy was but six months, and George, the eldest, wanted a month of being ten years old.

The opportunity had arisen, and the man appeared to take his place. George Gunn, in the words of the poet Lucan, became husband and father to the family. It was strange how soon the young mother fell into the way of consulting the lad about her affairs. And he at once took direction of the family and kept a firm hand on the junior branches. Fortunately they were all young, and easily yielded themselves to the habit of seeking advice and help from him, and of giving obedience in return. The mother supported George, and George supported and comforted his mother.

George's boyishness, however, did not disappear with the assumption of his new responsibilities and duties. Indeed, during the whole course of his life one of the chief charms of his disposition lay in his ever fresh and boyish enthusiasms. As a boy and a youth George was reckoned a good cricketer. He was likewise fond of fishing in the streams in and around Midlothian, such as Gogar Burn, Bavelaw Burn, the Almond, and others within easy walking distance of the city. His education at the High School came to an end soon after the death of his father, but not before he had made friendships even in that short time, which continued all his life. He both gained and was able to retain the respect of his schoolfellows. He did not remain long enough at the High School to enable him to advance deeply into the classics or the mathematical sciences, and the continuation of his education at other local schools was not favourable to proficiency. This handicapped George greatly in the near future in his educational struggles after bursaries and in his pass examinations. Much consumption of midnight oil and many greetings of the morning sun were to take place ere the omissions and deficiencies of these early days were to be made up. But make them up he did, and with such a degree of success as to render him a very successful private tutor and also a teacher in public schools. Not only so, but when in later years a learned leisure became his, albeit laborious from his many avocations, not the least of his pleasures was found in the deciphering and translating of mediæval documents written in monkish Latin, which he accomplished with practised felicity.

As soon as possible and ere he was fourteen, George was apprenticed to a firm of solicitors in George Street. This situation was gained by persevering applications from office to office, combined with a daily perusal of the advertised vacancies in the newspapers.

The heads of the office saw that he was a willing lad, and they took advantage accordingly. Nominally his hours were from half-past nine till five, but it was frequently midnight ere he reached home after a hard day's work. His masters from an early period respected him, and later allowed him to leave for one or two hours during the day in order to attend the Arts classes at the University; but the time had to be made up in the evening. Study for his classes could be carried on only during the hours of the night and in the early morning. Some of the other clerks were not pleasant fellow-workers, and one day George came home with a black eye. The youngsters of the family were awe-struck. To his mother (questioning him) he replied that one of the clerks had talked slightingly of religion and other matters which George held dear, "So, mother, I jumped off my stool, and tried to knock him down." As the young champion was fifteen and the scoffer over twenty, George had got the worst in the encounter for his temerity. But this feature of his character continued through life, and in later years came prominently to the front in the days of Disestablishment. Then the minister appeared in the forefront of the battle, and with word and pen assailed the opponents of the National Church. George's disposition at that early period was decidedly militant; and one recalls his entrance into the home one evening disguised in the uniform and accoutrements of the Q.E.R.V.B. He became an enthusiastic volunteer, and practised at the ranges in Hunter's Bog with regularity and efficiency. As if this were not sufficient outlet for the cooped up energy of office hours, he appeared later with an enormous baton which he had obtained as the badge and weapon of the special constables! And this double equipment formed the war array of one of the most peaceable of men!

During his career in the Arts Classes at the University occurred what proved to be the last of the snowball riots between Town and Gown. Much snow had fallen; and the students loitering under the lofty archways of the College began in an independent and desultory manner to snowball the passers by on the South Bridge. Their numbers increased, and the attack assumed a more organised form. Passengers on cars were pelted, and windows broken. The later stages of the fight became serious as the townspeople retaliated, and much damage resulted, especially to windows both within the quadrangle and in the street. George took his part and held his own, finally paying his share of the assessment levied on the whole University in payment of the damage caused. At every Rectorial Election he joined in the fun and supported his party. On one occasion, in connection with

some municipal election, he ran a narrow escape, and at the same time performed a generous action. The mob, surrounding Oddfellows' Hall in Forrest Road, where the result was expected to be announced about midnight, had become violent and unruly, and the police, forming a cordon, had swept into their meshes all and sundry within their reach. Among the captives was a man in a good professional position in the city, who was a perfectly peaceable spectator of the proceedings, and whose conviction at the Bar of the Police Court would have been followed by serious consequences. George was standing beside this man, and knew that he had been a non-participant; he knew, moreover, that his father had been exceedingly kind and generous to the accused, meeting in return a thankless requital; notwithstanding this, George put himself next morning to considerable trouble in order that he might appear, as he did, in the witness box at the Court and spontaneously testify to the innocence of the accused. The man got off, and was greatly astonished and touched by the generous deed of his unexpected advocate.

These incidents are related as having taken place at various intervals throughout his student's career, and are brought in as illustrative of the formation of character, because, as it was said of a great Scot, "he was making himself all the time." When his Arts course was nearly finished he had a narrow escape from drowning. It had been a favourite pleasure of his to bathe from the end of the Chain Pier, at Trinity, and one day in attempting to reach the raft by swimming, the current carried him into danger. His friend, James Primrose, promptly entered the water again and brought him ashore, thus saving his life. Between these two youths there was a great friendship. Mr. Primrose at one period took him at six in the morning for study in the classics, and the companionship thus inaugurated continued through all his life. even when the divergence of their divinity courses allowed them to associate less with each other latterly. But in manhood, when each of them had come to his own, their intimacy continued and ripened to full development. When George passed from human ken years afterward, Mr. Primrose wrote of him: "One of the finest, noblest souls born into this world has been called away home. I have lost my oldest and truest friend. God only knows what it signifies to lose such a self-sacrificing, generous-hearted, noble-souled son, ... one to whom my soul was knit in the closest bonds of friendship. I can never forget George Gunn, the kindest and truest of friends, I owe him more than tongue can tell." George early in his career shewed himself to be *true*; and this trueness of soul attracted to him several youths of good principle who have all since done well in their professions and remained loyal to him and to one another in manhood. He never lost sight of, or cast over a friend; they were friends and chums for ever.

Others of his student friends at this time were James Goldie,

Minister of Walkerburn; S. Maclintock, Minister of West Linton; John Turnbull, Minister of St. Monan's; Dr. Hume Brown, the historian, and many others, all of whom have fulfilled the early promise of their youth. Dr. Brown wrote thus of him:—"We all know what a noble son and brother he has been. Few can hope to leave such a pleasant memory behind them as he has done. He was the very soul of truth and honour and generous feeling, and it was impossible to come in contact with him without being the better and happier for it. I had known him for thirty years, and I feel that I have lost the truest and most helpful of friends."

The Rev. John Keith, Minister of Largs, said of him: "I well remember our High School days, and although our college courses did not quite synchronise, we never lost sympathetic touch with one another. The impression left on my mind of my old friend was that of one who was true in every respect, and in the fullest acceptation of the term." Mr. Robertson, Headmaster of the Ladies' College, a life-long friend, said of him: "My recollections of George Gunn will always be associated with some of the brightest and happiest days of my life. Many a time I have recalled with pure and uplifting pleasure the sunny experiences of the holiday tours we enjoyed together, and a very large share of the happiness was due to him, for one could scarcely realise a cheerier, heartier, or more thoroughly unselfish fellow-traveller."

Such are a few of the testimonies born by his intimates of the student period. Thus the bright band of ardent souls pursued the devious paths of learning, each member making for, and in time reaching, his goal. From these true friends and kindred minds George received as well as gave, and not the least valuable part of their education was carried on not within the University, but through the interchange and communion of soul with soul in the golden days of youth.

George's Arts course was punctuated by the three examinations necessary then for the M.A. degree. He passed them all, and by so doing obtained a degree which at the time had seemed well nigh unattainable, graduating as Master of Arts. His apprenticeship in the solicitor's office had come to an end; thenceforward his avocation was to be teaching. All along George had not only supported himself at college out of his earnings and bursaries, but had contributed greatly to the support of the household, which, ndeed, ranked as his first charge always.

His ambition all his life was to be a minister. But during the progress of his secular studies the idea seemed chimerical and almost impossible of fulfilment. Still the hope never was abandoned either by himself or the family, and "the Manse," as the golden goal of the united family ambition, was frequently, if incredulously, spoken of half in jest and half in earnest. But the mother pondered all these things and laid them up in her heart. Thus it was that George entered the Divinity Hall in order to become a minister. Not in the spirit of merely seeking a pro-

fession, but in the acceptanee of a call stirring within his own consciousness, to the insistence of which he hearkened with the humility and diffidence of Moses. His life now became harder than ever. During the succeeding five years he was never without eight hours' teaching a day. About half of this was in public schools in the hours of the forenoon or afternoon, and the remainder in the evening, superintending the preparation of lessons of academy boys. Both as a schoolmaster and as a private tutor he was a great success. He was respected both by his fellow-teachers and his pupils, and there were no more sincere mourners at his passing than many of the latter. Listen to the words which fell from them:—"Full of life and energy, with a healthy interest in everything, your brother's life seemed lived for others—one of those beautiful self-denying lives—a lesson to everyone as to how a Christian should live. No one could be in your brother's company without being the better for it, and without seeing indeed that he was a servant of Christ—the centre of the home life, and a blessing to everyone. We feel that we have lost one of our oldest and best friends, whose place cannot be filled. I know what a powerful agent for good your brother has been in many a life. None of us can wish to leave a more beautiful memory behind us than your brother has done." Another former pupil wrote:—"If we feel so keenly the loss of one whom as a friend we loved, and as a man we admired and looked up to, what must be the feelings of his mother? Your grief will perhaps be assuaged as time goes on by the remembrance of all he was to so many, of his noble self-forgetfulness, of the rare example of Christian manliness and life which he set before the people so faithfully and ably administered to." Yet another:—"To myself and to all of us he was an old family friend, sharing our joys and sorrows, and entering into the family life with the intimacy which can only come with old friendship, and which is shared with so few. You have the memory of this beautiful life, so simple. sincere, complete—complete, I mean, in its consistent helpfulness to all who needed help, in manly hopefulness, in transparent sincerity." Again:—"After these weary and painful months George must have wished for rest, and never was there one of whom you could feel more sure that he went out of life as we know it in the peace of a good conscience, and leaving behind him no memories but of constant kindness and unselfish goodness. I feel, as all our family will feel, that we have lost a true friend. During all these years he entered into all our family joys and sorrows; and I know that what he was to us he was to many others, for his large heart and thoughtful kindness endeared him to many." Another:—"I have lost an highly-esteemed friend, and one for whose sterling uprightness and manly character I had most sincere respect. It will be long ere any of us forget the many pleasant evenings we spent together in the old days." Again:—"I have known him now for close on thirty years, and

have always had a very close respect for my old teacher, who combined justice with kindness, and firmness with goodness of heart" "My dear old master and friend," says one: "No one could know him without loving him, and no one could be many days at Stichill without feeling how he had the love and confidence of his people. Some of my happiest recollections are of the days spent at Stichill, when he gave us a true welcome and made us feel perfectly at home. As a host he was ideal, as a friend one who could be implicitly trusted, and as a Christian one felt that he lived his religion." This is by another pupil:—"Though we met so little of late years I heard of him, and share the feelings of respect and kindliness with which his good and noble nature inspired those who knew him. To you he was the best and most loving of brothers I know." Such are a few of the testimonies borne, all by former pupils, and some of the recollections treasured up of their old friend and master after the long period of thirty years. He continued on intimate terms with all his former pupils, many of whom now occupy high standing at bench and bar, in the church, and medicine and the mercantile world. He lived in the north side of Edinburgh, and had a very long walk every morning to one of his schools at the extreme south of Morningside. Thence to the University for his various classes, and at night a weary round to all the houses of his different pupils, some of whom were older than himself. Then laborious study in the hours of midnight and early dawn, not only for his college classes, but in preparation for the diverse tuitions of the following day.

And yet at that time, which embraced the very busiest period of his undergraduate career, he made time to perform an action of mercy to his youngest brother. This brother, who had been educated away from home, had lost a year's education owing to indifferent health. Notwithstanding this, he had been injudiciously promoted to a higher class by missing one intermediate. One result was that he found himself far behind his class-mates in Latin prose composition. The classical master of that school knew no other method of imparting instruction than by the cane, and accordingly this young lad suffered inhuman punishment daily, and, of course, for want of explanation did not improve. But George, in order to save him, rose an hour earlier in the mornings—about four a.m.—and in a few weeks supplied the lad with written explanations (not translations) of every exercise in the Latin prose composition-book, of which there were about one hundred and thirty. The only stipulation he made was that every boy in the class was to have access to them, so that all might have the same chance, as his object was not to steal a march on the other fellows but primarily to save his brother the daily thrashing, and secondarily, afford him the instruction which he had missed. The result was happy. There was no more punishment, and the master never could understand the sudden and extraordinary proficiency of that class in particular. After thirty years his

brother remembers this merciful and self-denying labour with gratitude.

At this period he and Robert Louis Stevenson became friends. They were both taking out the same classes at the University, and were in the habit of walking homeward together. Their families both sat in St. Stephen's under the Rev. Dr. Nicholson, whose class for young communicants the two young men attended together. They became fairly intimate, and might have become more so had George enjoyed but a little of the leisure that his companion had; but it was not to be, and ere long their paths diverged.

In the last years of his Arts course he spent a summer in Orkney, and a few years later again in Shetland, holding various of the mission stations of the Church of Scotland. This gave him practice in preaching and in parochial work, besides serving as a pleasant holiday.

Several letters which he wrote to his mother during the holiday in the Orkneys have been discovered since he passed. At that time he was twenty years old. The following is an extract from one of them:—

"Reached Longhope, a famous harbour and rendezvous for ships of all sizes and flags, according to Mr. H., a schoolmaster on board the packet, who advised me to stay at the north side of the bay, and invited me to call on him next day at nine when he would accompany me to the principal points. The sail of twelve miles took until eleven o'clock; the wind failed and we lay becalmed; the wind arose and was contrary and we had to tack, that is to zig-zag her course. The name Longhope will give you some idea of the harbour, and about its middle two promontories jut out into the sea, the one is the south side, the north side being next. Asking breakfast at eight and getting it at half-past, I went in search of a boat to cross, rather less than two hundred yards, this took time until ten. Seeing the school and giving the children play for half an hour, and leading to the look-out and enjoying the misty prospect of Dunnet Head engaged us till near eleven; thence we wended our ways—he to the school—I to Cantick Head lighthouse. Ravines and cliffs, farmhouses and cottar's huts, fields and gloops constitute, I would say, the description of Walls. The gloops are large holes through the fields and rocks communicating with the sea by subterranean passages as large as four omnibuses piled one on the top of the other. Looking down you see gloom; piercing that you see the cause of the roar and rumble and hoarse screech that ever and anon resound from its depths. The desolate and melancholy array of rocks, with their constantly varying forms, the abrupt towers and lofty pillars, the frequent recurrence of these land holes, and the noise of the water surging and swelling into the caverns, and the numerous splits or ravines penetrating far inland, convince the beholder of power and order vastly supreme, even to his imagination.

"Getting to the lighthouse, I asked to see Mr. W., the assistant keeper, and told him I wished to see the house. He was very kind and intelligent, and explained everything to the uninitiated me. I marvelled at man's ingenuity much, but far more did Pentland Race excite my imagination—the sea, as if covered with tiny rapids swirling and racing over each other in hot, embroiling haste.

"A tramp to Hoy over heathery hills, swamps, and rills, a tiresome detour to the Dwarfie Stone, an ascent of a spongy, wet, black hill, 1,200 feet high, to gaze at Hoy's Old Man a thousand feet below. Thence freighting to Stromness and walking to Finstone, seven miles from Kirkwall, where I slept. You will have an idea how knocked up I must have been to stop so near home. I had left North Walls at nine, and now it was eleven at night. It had commenced raining at two, and I was wet through and through before I left Hoy. However, I left Finstone no whit the worse at six and reached Kirkwall before night, intending going to Shetland; but the fates prevented me; a storm was raging, and the steamboat which should have arrived on Saturday morning at six did not reach this place till Sunday morning at that hour. So I have not gone. I stripped and changed and endued myself in flannel, and kept at home the whole day. Sunday, I dined and teaed with Mrs. B., and attended the services in the Established, Free, and U.P. Churches.

"On Monday I bathed, and at night off to the herring-fishing. Left at six o'clock and was home this morning at quarter to six. The men toiled most of the night and caught few fish; they had fifteen nets out, their preparations were tedious, but the shotting was interesting; and as for the hauling, who can describe? There is no night here, no entirety of darkness, and I was amused and instructed at the change in the sky. At two they began to haul, and mid the glitter of the moon on the dancing wavelets in the mighty swell (for we were rocking and tossing greatly), and the phosphorescent glare of the water, the men set to. The sight was pretty, the incandescent meshes of the net set off each other by the pendant drops as if of mingled pearl and amethyst and diamond. The varying hues and graceful forms of the silvered fish, the lithe mackerel, the picturesque garb of the men, will long be a pleasurable photograph to recall. Their take was poor. I reached home by six and slept till two and then breakfasted. To-morrow, I visit the Standing Stones and Maeshow, both remnants of a former age.

"With Mrs. C., I am most comfortable and moderate. She is a nice motherly person and takes great care of me. And now, with love to all and kindest remembrances, and as for yourself, you would object to be classed amongst the 'all,' so I again, with the most dutiful love, wish you all happiness and joy, especially during your holiday. As for myself, you can see from what I have written how thoroughly and sincerely I am enjoying myself."

His Sundays were days of rest, or rather he found recreation in change of work. He went twice a day to church: for the first few years to Lady Yester's, and later on to St. Stephen's. He was a Sunday School teacher, and a working member for many years of the large Bible Class conducted by the late Bailie Tawse. George Gunn took an active part in the University Missionary Association, especially in the Mission which it then conducted in Blackfriars Street, resulting in the revival of the Old Kirk parish and church. He and the companions mentioned previously formed a devoted band of enthusiastic workers. They visited the slums of the district; they held services and Sabbath-School on Sunday, and penny readings on Saturday nights. By such a novitiate they prepared themselves for the Master's work in the parishes which in the future they were one day to occupy, and they formed friendships never to be annulled.

So in time these laborious years came to an end, and George was licensed to preach by the Presbytery of Edinburgh. He was now a licentiate of the Church of Scotland. He preached his first sermon as a licentiate in St. David's, in Gardner's Crescent. It was a trying ordeal, but his earnestness and courage carried him through successfully. Once in the pulpit he forgot everything but the solemn duty in which he was engaged, and this effectually abolished all self-consciousness and nervousness. It was trying also to his mother and the members of the family, who were present, scattered in obscure corners of the church, proud of, and yet in anxiety for, the welfare of the eldest brother. He began now to look out for an assistantship, in town if possible.

His great purpose in seeking to obtain an assistantship in Edinburgh was in order that the house in town might be kept on for behoof of his mother and the family. The school education of the youngest member of the family was finished, and all three brothers were attending classes at the University. One brother, John, had died a year after the father. The life of the three brothers was a replica of that of the eldest, albeit on terms of less pronounced slavery. The eldest of the three had risen from being apprentice in a solicitor's office to the position of managing clerk; his dream was to become an advocate. The next was attending arts and divinity at the University, paying his way by means of bursaries, scholarships, and private teaching; he was to be a minister. The youngest, who had been an infant of six months at the death of the father, was beginning the study of medicine at the University, out of means likewise provided by bursaries and public and private teaching. But although every member of the family was exerting himself to the extreme of their earning capacity, yet there was but one purse into which the earnings of the individuals were put. Everything was held in common with mutual trust and confidence in one another and in the mother Hence it was desirable that this communism should be enabled to continue, and in order that the younger members might

retain the services and authority of the eldest, George wished most of all to become assistant to one of the city ministers. But it seemed almost too good a thing for him to obtain. The assistantship of St. Stephen's about this time fell vacant, and George made bold to enter for it. He was included in a leet of three to preach before the Kirk Session and congregation. It was the church in which he and the family had worshipped for the previous ten years. The ordeal was terrible to him, but was successfully undergone. His family connection with the church demanded that no partiality should be shown, and he was asked to preach again. Thereafter the Kirk Session unanimously appointed him assistant to the minister, the Rev. Norman Macleod. The family home would be carried on as before, and all was bright.

Into the congenial labours of the assistant ministry George threw himself with fresh enthusiasm. Here was the real practical preparation for his life-work in the near future. The congregation at that period embraced two extremes of class—great numbers of the aristocracy attended the church, including many Lords of the Court of Session, and the élite of the bar and medicine. But from the situation of the church a large working-class membership was included within the parish, and among these George was as hard a working man as any. Then, and in all his after life he believed in pastoral visiting; and no part of his duty was more systematically and conscientiously discharged than this. He made a personal friend of every young man and young woman connected with the congregation. He carried on the assistant's share of all the organizations with tact and success. He preached acceptably in the vast church, having a clear enunciation and earnest manner. He did not study to put on side; he saturated himself in his theme, he believed in his message and in his mission, as a natural result his delivery was earnest and devotional.

Eighteen months of happy usefulness passed, and an opportunity came. He sent in an application for a vacant parish, and collected testimonials in support thereof. His minister wrote of his diligence, success, and zeal, and mentioned that his conscientiousness and prudence had won the esteem of all classes. Sir Douglas Maclagan stated that he always listened to his preaching with pleasure—that it was characterised by true and sound doctrine, apt and scholarly illustration, delivered with the fervour of a man in earnest. Bailie Tawse testified that he was a conscientious and sound preacher, and a faithful, earnest, and devoted worker. Another Elder wrote that his preaching was quiet, evangelical, and most impressive. A neighbouring clergyman stated that his heart was in his great Master's work, and his labours most abundant. For dealing with the young he had a special aptitude. He was a thorough scholar, with natural talents of a high order, and a mind well stored by assiduous study and reading. He was a kind and faithful friend, and a truly pious and devoted servant of God. The minister who

had baptised him and known him all his life, wrote of him as of good principles and conduct, good talents and acquirements, good appearance and address. That he was gentlemanly, obliging, and zealous, and faithful in the discharge of all duties. Finally, one of his Professors referred to his winning ways and conciliatory disposition; to his earnestness and assiduity; to his instructive and attractive preaching; to his gravity and unaffected simplicity. From the preceding sentences a word picture can be materialised of the character and disposition of George Gunn at the completion of his assistantship. From the united testimony one may fairly well imagine the young clergyman just before becoming a parish minister. And one can recognise already the germs of all the qualities of heart, head, and soul, which afterwards ripened to full fruition. These friends of his had guaged him well, and one can perceive all through his future career the same qualities distinguishing the minister. He was one of those selected to preach upon the leet; he was successful, and left St. Stephen's amid regret and congratulations, and bearing away gifts from those whom he had served well and faithfully.

The parish to which George Gunn had been elected was that of Stichill, in Roxburghshire. Ecclesiastically, it is united to the contiguous parish of Hume, in Berwickshire. There is one church which is situated in Stichill, but a glebe in each parish, and the living, financially, is one of the best. He had been truly fortunate. But this was not all. About the same time that he had preached for Stichill, he had done the same in a *quoad sacra* church, also in the Border district. He was successful in this, and received the offer of the charge from the managers. George, however, had reason to believe that his chances for Stichill were good. He frankly mentioned these circumstances to the managers of the other church, and they kindly consented to keep the vacancy open until Stichill was decided. This, it shortly was, and George Gunn found himself minister elect to one of the most desirable parishes in the south of Scotland. He never was mercenary, and would have cheerfully and gratefully accepted the first offer. But he held, then and always, that a minister, once ordained, ought not to send in applications for any other charge, but wait until called. Hence, desirous as he was to become settled, he resolved not to apply for any parish in which he could not feel happy in his work, and happy in his residence for life. These conditions were amply fulfilled in Stichill. As is usual, in Scotland, a leet of candidates had preached before the congregation, and their choice appeared to lie between Mr. Gunn and another, an old college friend of his. The result was a day or two later in being announced than was expected, and the rival and friend called at Mr. Gunn's house to enquire if any news had been received regarding the election. When the friends were conversing, a telegram was put into Mr. Gunn's hand announcing the fact that he had been elected minister of Stichill, and, to the credit of the head and heart of the

other candidate, he was the first to congratulate the minister elect. After the passing of his erstwhile rival, the generous friend thus wrote:—"It was a great shock to me to read the notice of your dear brother's death. I appreciated what was said in that notice, and the Church of Scotland is poorer to-day for the loss of George Gunn. That death brings back old days when I was at college, and all the events connected with the vacancy at Stichill. I can remember my walking out, from Kelso, on a fine Spring Sunday morning, to preach there, and I can see the great profusion of snowdrops in the churchyard. We were rivals, but I remember your dear mother saying to us, 'Now, whoever gets it, it will make no difference.' And her wise advice we took. And, though we met seldom since, your dear brother was always the same to me. And, though I am so far away, I read with pride any notice of his work. We must just work away, enriched by the thought that we knew him." A period of twenty-two years had not sufficed to obliterate the feelings of love and esteem which the unsuccessful had entertained for the successful candidate. These things happened in the year 1878, and the living came as a birthday gift, in the month of June, when George was just twenty-seven. George received the appointment in a quiet spirit of reverent gratitude; the mother looked upon it as the reward, to her beloved son, for all the weary work and loving self-denial undergone by George since his father's death; and the family thanked God, and took courage that, as success had crowned the labours of the eldest, so would success, ultimately, be theirs also if they but persevered in emulating the example of their Christ-like elder brother.

CHAPTER II.

MINISTER OF STICHILL.

George Gunn's ordination took place on the 21st of June, 1878, in the Parish Church of Stichill. The Rev. A. Davidson, Minister of Yetholm, preached and presided. He took as his text, "A ringleader of the sect of the Nazarenes." The Presbytery of Kelso, assembled in the village church, ordained the postulant by the laying on of hands. His mother and all the members of the family were present. This consummation of seventeen years' laborious toil and large-hearted self-denial was to all of them a touching and solemn rite. They had kept themselves severely alone as a family during all those years, and none knew all the trials and the disappointments and the struggles which had gone to the making of that day. At the close of the inexpressibly solemn service, Mr. Gunn was presented with robes and Bible and Psalter by the congregation at the hands of the venerable Mr. Douglas, Session Clerk. In the course of his thanks and reply to Mr. Douglas's welcome, Mr. Gunn said:—"To me this is indeed a very solemn, an inexpressibly solemn time, and I trust that you will bear with me if I refrain from expressing those feelings which

you all must feel are moving within me. To this the portion of my life that is past has pointed, and from this point at which I have been ordained a minister of Christ all will need henceforth to be reckoned; for in the wise providence of God, by your election of me as your minister, I am privileged to begin my ministry in this portion of God's vineyard, so choice in its beauty and so varied in its scene. I can scarcely refrain, at the same time, from saying that you will do me the justice of believing that it has been with a certain amount of misgiving and distrust that I accepted your call, and have received to-day the vows of ordination. But coming among you with such tokens of goodwill on your part, I am induced further to ask for your forbearance as I enter upon work somewhat different from that to which I have been accustomed in the densely crowded streets of a large city parish, and that I feel that I shall most frequently need that forbearance. But I cast myself further upon your prayers for me, which you have already pledged yourselves never to withhold, and for which I shall ever look to you. . - . I pray God that the tie that has been knit between us this day may be long continued; that it may be the privilege of all of us one day—we trust far distant--to meet around the throne of God."

So the day of holy consecration came to an end. The congregation dispersed to talk over the new minister and of the new epoch in matters ecclesiastical opening before them. It was a lovely day in June—the longest. Lilacs and laburnums waved their scented and golden plumes in welcome to the new master of the Manse. The brilliant sunshine slept upon the sloping lawn unflecked by any shadow. The birds carolled their June-day pæan from a thousand trees. All spoke of beauty and peace and love. This was the Manse imagined for the last seventeen years; no phantom now, but materialised in actuality, embowered in living green, embedded on the velvety sward, benisoned by God's own sunshine. Few manses are more beautifully situated than that of Stichill. Standing upon a hill, it commands a wide sweep of the fertile Merse, bounded only by the Cheviots and the German ocean at Berwick. The Eden, tumbling over its rocky linn within gunshot of the Manse, sends its resonant cadences vibrating along the western winds. The triple Eildons fitly fill in the vista cut through the trees at the dining room window, and from the study above, the tower of Smailholm at Sandyknowe speaks of romance and Sir Walter. It was in his rare vein of humility that George felt "this place is too good for me." But the mother and the family knew that no place was good enough for the dear one who had tholed and dared so much. One recalls his thoughtfulness in little things; how after the congregation had given the right hand of welcome to the young minister at the church door, he yet remembered to say, "Would you like to see the Manse? there's just time before we drive to Kelso." One remembers passing through the private door in the churchyard

wall, the rapid run round and through the Manse, the hurried glance at the walled garden, the return along the winding avenue. So the brothers went, the eldest and the youngest—the first of many walks at Stichill never to be forgotten.

On the following Sunday he was inducted by the Rev. Norman Macleod, minister of St. Stephen's, Edinburgh. Mr. Macleod stated that he had found him an earnest, conscientious worker in the Master's vineyard, and a most amiable and agreeable companion in all the relations of private life. He was well-qualified for his sacred office in point of scholarly attainments; he had come in the ardour of youth, full of strength and zeal in his Master's cause. He was willing to spend and be spent to promote their good and edify the body of Christ.

Mr. Gunn then preached his first sermon as Minister of Stichill and Hume. The text was: "Let your light so shine before men that they may see your good works and glorify your Father which is in heaven." He concluded his sermon thus:—

Suffer me to refer to the fact of our collective duty as a congregation, for under the wise providence of God, who hath led me and provided for me all my life long, have I been counted worthy to be ordained as a minister of the Church of Christ. In compliance with your call have I been privileged to begin my ministry in this singularly beautiful parish. I believe you thoroughly sympathised with me in the holy solemnity in which we so recently participated in this house of prayer. I believe that you felt it of solemn concern to you.

All of us did wait on God, I hope, for the fulness of the blessing of His Gospel to rest upon the union now consummated between us, that it may tend to the perfecting of the saints and the edifying of the body of Christ, till we all come into the unity of the faith and to the knowledge of the Son of God, unto the perfect man, unto the measure of the stature of the fulness of Christ, growing up into Him in all things, which is the head, even Christ.

With diffidence and self-distrust do I enter upon the holy ministry of the mysteries of the Gospel, but I desire to do so in simple faith in God. Moreover, as I have already said, the sympathy which already exists between you and me is one of the greatest possible encouragements in my sacred office. This sympathetic confidence I will ever strive to keep in mind, that my hands may be strengthened and my spirit braced to engage with ever increasing zeal and fidelity in the Master's work to labour in this parish. Persuaded that our aim and strength and motive, as addressed to His Church are inseparably connected with the glory of God, the Father of Our Lord Jesus Christ, I believe that this Word of the Lord will have free course among us, and that His name will be glorified. In order to do this, that God may be glorified in our salvation, let us pray that the grand aim of my preaching may be the glorious gospel of His grace—that Jesus

Christ came into the world to save sinners, that He was manifest in the flesh, justified by the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received into glory.

But how are we to attain to this glorifying of God? Not, surely, by my individual efforts alone. Let me remind you to-day that this is your duty also—that it is our collective duty as a church, as we have been hearing in detail; hence our missions and missionaries, our district efforts, our special services. But it is our individual duty also, as heart-searching work we often forget. We are apt to commit it entirely into the hands of those who preach. The duty of spreading the knowledge of Christ is not exclusively a duty of the minister. Observe what our Lord says to the Apostles, to those who believe on Him through His word:—"Ye are the light of the world"—not your agents, or ministers, or office-bearers—so intensely personal is it; and it is as much incumbent on Christian people and pastor alike. What then? How is it that we are to glorify our Father? Is it not by the influence of our example in the enlightening and glorifying graces of the Holy Spirit? By the might of their holy example the Apostles were made strong to the pulling down of the strongholds of Satan, and the building up of the Churches of Christ. As we have heard they lived their Master's life over again before the men with whom they came in contact, when inducing them to glorify the Lord Most High. So will we if we use the same means. The diffusive influence of powerful example defies calculation. In every sphere of action, wherever man meets man, each one wields this vital power for good or evil, wittingly or in ignorance, willingly or unwillingly. Every man by his visible life and influence, as seen in his habits, affects all the principles and behaviours of those around. What he says, what he looks, what he does, all react on the beholders as seed falling into their hearts, destined to produce fruits of light and life, or death unto death.

Endeavouring myself to live humbly, mindful of this solemn extensive influence, see you to it that ye also recognise your individual responsibility. Met as we are in circumstances of unwonted solemnity, suffer me to say to each of you members of this church, that your example will greatly affect me in the efficiency of my ministry.

It is your duty to live mindful of the responsibility and promises which you willingly entered into and subscribed in the Call, which you have given me as symbols of our close connection. Hence, in a similar strain the Apostle wrote to the Thessalonians, "that you know those who labour among you, and are over you in the Lord, and admonish you; and to esteem them very highly in love for their works' sake." But I have not time to particularise the duties severally resting upon us; nor is it necessary if you will endeavour, each in his own sphere, to co-operate with me in working together with Christ, and, after the Apostolic example, to give yourselves continually to prayer and to the ministry of the

Word, that at the last we may receive the crown of glory that fadeth not away. Without this mutual helpfulness in Christ Jesus there will arise amongst us much of selfishness, and each working for himself; but with this mutual confidence—respecting affection—we will be enabled to enter into one another's experiences, "to weep with those who weep, and rejoice with those who rejoice."

Public worship will not be irregularly attended by you, nor will family and private devotion be regularly neglected; but doing justice, loving mercy, and walking humbly with your God.

Blest as you have been for many a long year with the ministry of one personally unknown to me, but one whom I have never heard referred to save in terms of the highest respect and love, as glorifying God by his shining light and the beauty of his holiness, strengthened by the remembrance of what you esteemed and loved so highly in him—his goodness and frankness, his anxiety and fidelity, and his cheerful resignation to the will of God. Will you copy the example of his life of faith, obedience, and the graces which he displayed? Though dead, yet thus shall he speak animate to you who knew him so well in life, and the same mind be in you that was also in Christ, so to find in your experience that "to live is Christ, and to die is gain." But how blessed an instrument is ever such beauty of a holy example to win men from sin to holiness, from misery to glory, and from this earth to heaven, to persuade them to be holy as God is holy, loving as God is love, pure as God is pure. And here is our strength, here our aim, and here our great motive. Our strength is the light of Christ within our souls, our aim to impart its radiance to all around, our motive to glorify our Heavenly Father; and then when this earthly life is over, may we all awake in heaven, where the glorious light of the Lord Jesus Christ will be fully revealed in us, and where we shall receive for our own actions the good and joyous welcome:—"Well done, good and faithful servant, enter thou into the joy of thy Lord."

So that calm and happy Sabbath passed, an emblem of the happy and blessed ministry he was to enjoy in this lovely parish. One thing he had set his heart upon, and took care to impress upon his mother and the family, that the Manse was to be the family home in all respects as the Edinburgh house was. He took great pride in the furnishing of the house in order that it might be a fitting resting-place for that dear parent to whom, since his father's death, he had been all in all, and who had stimulated, encouraged, and helped him by counsel, experience, and love. The regimen of the city home was translated to the country; the old-standing communism of love was inaugurated there as it had flourished in the past; the members of the family without invitation, came and went on all their holidays, enjoying the free run of the Manse from that time forth unto the very end.

In reality, the family possessed now both a town house and a country house; at the former the minister took up his quarters on the occasions of his visits to town, and to the latter the brothers made their journey on all their holidays. The sister was appointed Lady of the Manse, and the mother remained head of the house in Edinburgh, frequently proceeding to Stichill where she was ever received and treated with honour and love. Mr. Gunn's first duty was to visit the two parishes, Stichill and Hume. The latter, distant from the Manse about three-and-a-half miles, was never allowed to suffer on account of its being the absent partner. Rather, in fact, was it visited the oftener. In Hume, there are merely the ruins of the ancient church of St. Nicholas; there is also a churchyard and the glebe. The village is much larger than Stichill, and is sentinelled by the historic castle of Hume, from whose commanding site a vast expanse of country can be seen. Mr Gunn was a great believer in pastoral visitation, and carried it on systematically and conscientiously. Once every half year every house in both parishes was visited and that at such hours as were likely to find the principal inmates at home and ready to enjoy the minister's visit. In addition he was always visiting the sick. Had he been a medical man he could not have attended more assiduously, and the young minister had reason for his diligence. He did not merely say, but believed that the soul was of more value than the body, hence his love for and care of the souls of his flock. In this respect, as also in some others, one sometimes felt that the young minister was a reversion to the type of the early Columban clergy. Like them he aspired to be the soul-friend of his people. He possessed, also, the Celtic fondness for the daily cold ablutions, for the constant reading and study of the Psalter, and like them he lived in family, not married, certainly, but in the sociable, domestic intercourse of the household. It was just as if his spirit had carried to his lowland Border charge some of the Celtic fire and faith of some Northern Pictish ancestor of the early Celtic church. He soon got to know his people; he gained an insight into their private lives and domestic interests; he was ever ready with shrewd, kindly advice, and more, with assistance both in kind and in service. This matter of service, one would say, was George Gunn's leading characteristic. He was really and truly the servant of his people and of Christ in them. No mere perfunctory dilletante ear service was his. His sympathy was not just the feeling with, but the acting with, and for the necessitous one. Being essentially an inner ly man he early obtained the confidence of the people. This confidence revealed to him their troubles, their worries, their hopes, their aims, their struggles their disappointments. George Gunn had come through them all. He possessed imagination, and from his past experiences, he could at once throw his personality into that of his friend. This once done, he seems not to have been able to refrain from doing all in his power to solve the difficulty, relieve the necessity, or assist the aim

of everyone in any way requiring such. He kept in touch with all former parishioners, and took pleasure in following their fortunes, in rejoicing in their successes, and never failed to sympathise with and comfort them in their troubles and sorrows. This gradually made him a very busy man, adding greatly to his bodily labours and mental activities, causing him many railway journeys and much correspondence. But it also added to his happiness, and as love grows by what it feeds on, it intensified the great love which burned within his large heart and soul.

During his lifetime the family even were not aware of the full scope of his benevolent activity. He was most punctilious in his regard for ministerial secrecy, and never permitted himself to reveal the private concerns of those who trusted him. After he passed from mortal view, testimonies flowed in from those he had helped, from which a few are quoted: "I always thought Mr. Gunn one of the noblest and most unselfish of men I had ever met; my brother was always much attached to him, and looked upon him as his very best and truest friend." One who now fills a high position in the service of the Khedive, greatly through his assistance, wrote: "I have to mourn the loss of my truest friend. He was, without exception, my best friend. He will be sadly missed by all who had the privilege of knowing him; while his place in the hearts of those who had the honour of calling him friend will be difficult to fill." "Personally, I shall miss him very much indeed, as his kindly counsel and help were a source of much good to me in my botanical studies." "We had a high appreciation of his noble character as a friend, a minister, and as a man; I really do not know any one whose death will be more truly mourned than his." "The country is very much the poorer to-day, for I never knew a man who seemed to command such universal admiration and respect as he did." "Although not members of his church, nor having any other claim upon him, my family were the recipients of many kindnesses from him. My sister especially was often greatly helped by Mr. Gunn's guidance in her studies and otherwise, and I am sure that her subsequent success has been owing in a great measure to his advice always so willingly given. It must be a source of comfort and consolation to you to know that Mr. Gunn was so well beloved, no less as the minister than as the friend of so many not only in his own parish but wherever he was known." "The community shares your sorrow at the loss of so kind, upright, manly a son and minister. It does not fall to the lot of every one to leave behind him the sweet, pure memory, and the wholesome beneficent influence that he has left. His presence is inextricably bound up in many of the happiest memories of my life; and when I think of the word 'loyal,' I think of George Gunn." "I cannot but remember his kindness and how sympathetically he always talked to me of my future in the ministry. He had a true and warm heart indeed, and many a one will miss his presence sorely." "Mr. Gunn will be

very much missed by all the children by whom he was very much liked, and I will never forget his great kindness to me when I was so ill and the prayers he made for my recovery." "He was an ideal minister, and a kind friend to rich and poor; one had only to mention his name in a cottage to see how endeared he was to his people." "It will comfort you all to know how much he was loved and admired, and how much the beauty and unselfishness of his nature impressed everyone." "There are few men like Mr. Gunn, and I am sure it was those who knew him best who best know what a remarkable man he was. We all feel that we lost a very dear friend, for he always took such a very real interest in all that concerned us; and it is a very sad thought to think that his parish has lost such a worthy pastor, his family such a pillar of strength, and his friends and acquaintances such a beautiful example of true friendship and utter guilessness." "I learned to admire his learning and to respect his great warmth of heart The memory of my visits to the Manse of Stichill will always be precious. He was one of the truest and best of friends, but it needs no words of mine to tell his worth which is universally known." "He was indeed a kind friend to us ever since we first knew him as children, and I can well remember what a treat it was when he came to us, and how we used to say 'There's no one like Mr. Gunn.'" "From the first time I met him I was impressed by his wide culture, sagacity, noble loving heart, and modest Christian manliness of character. In him the world has lost a faithful Christian minister, and a lovely type of the Christian gentleman, for of how few could it be said with equal truth—a man greatly beloved." "We all feel that we have lost a kind friend and well-wisher in Mr. Gunn. None of us will ever forget his great kindness, and the interest he has taken in the family for the last twelve years; we will miss him sadly as a kind adviser." "Ever since Mr. Gunn went to Stichill, now over twenty years ago, he has been with us in all our sorrows; and I know if we had had cause for rejoicing he would have been the first to shew us his sympathy with us also; we mourn the loss of our dear friend, and kind." "There was no one whose friendship I valued more, or anyone whose sympathy I found more ready both in joy and sorrow; he has left behind him a most beautiful memory of an unselfish life." "He was the best man I ever knew. His people at Stichill will miss him; never will they get another like him; so true a friend; and so unselfish, so genial a friend, rejoicing with the joyful and mourning with the sorrowful." "Everything is yours—all God's sweetest and most tender consolations, the knowledge of what your beloved son was, his faithful services to his Divine Master, his lovely character, the assured knowledge that his bright faith and hopes have been realised in the fullest measure." "He leaves behind him a memory that is entirely beautiful, and no thought of him can bring any but pleasant memories. To us he is associated most happily with the long ago days, and we feel that we lose one of the truest and best friends

that we have ever had." "No one who came into contact with Mr. Gunn could fail to find that he was no ordinary man; he seemed to follow so closely in the footsteps of his Divine Master. His gentle courtesy, unselfishness and goodness of heart, made you always feel that you were in the presence of a good man and true. His death seems to have been like the breaking of the alabaster box, the fragrance is being felt all around."

Such are a few of the records of love which poured in upon the mother and family when the minister passed. They are here quoted as being independent testimonies to his worth from persons ofttimes widely apart, and extending over a period, embracing in some cases, his entire life. There are, alas, some to be found who are "causeay saints, but house deils." But it was not so in this case; Mr. Gunn was a consistent Christian of the home. He took the liveliest, minutest interest in all the affairs of every member of the family. He was always ready to participate either in business or in pleasure; and he carried into all that he did the Christ-like spirit of utter selflessness.

It is impossible in this world for mere mortals to follow in the footsteps of Christ, but at least one can see something of the Christ in every one, and attempt in however feeble a fashion to follow in the way of those Christ-like men who appear here and there upon the earth as if to keep alive the type, and shew that it really is possible in mere man to struggle after the Ineffable Ideal.

To his pulpit ministrations Mr. Gunn paid great attention. By the evening of the Sunday, frequently on the way down from Hume after the evening service there, he had made up his mind with respect to the subject he would preach upon the following Sunday. It was thus in his thoughts all the week. Thinking upon his theme occupied his brain during his long country journeys. In the course of conversation with those he was visiting he received and stored up illustrations and points in connection with the subject. But he ever found that the best times of meditation were afforded during his seasons of work in the garden—potting plants, laying out, pruning trees, and kindred operations. The fragrance all around and the scent of the newly upturned earth appeared to stimulate his intellectual faculties,—perhaps also the stooping posture, causing a determination of blood to the brain, assisted cerebral activity. The sermon itself, and other pulpit preparation, were finally committed to paper in the silent watches of the night, when all was still and the Manse quiet. He had a very earnest, clear delivery, with distinct enunciation and proper elocution. He did not aim at brilliance either of rhetoric or of imagery, but rather a reverential, thoughtful, and, above all, earnest exposition of his message. In his prayers he aimed at simplicity of devotion, following a modified liturgical method, the whole expressed in simple, easily comprehended terms. For he ever remembered that he was speaking to and with people employed daily in agricultural pursuits in a rural locality, not possessing the literary opportunities

of a town congregation. He would be described as moderately evangelical, tending to be moderately broad, and certainly not in the least high. His desire was to make himself understood by his people as their preacher, and as the leader of their worship and devotions. The following little extract has been recovered as a memento of his preaching:—

"In the course of a sermon upon 'The Triumph of Gentleness,' preached from Psalm xviii, 35, the Rev. George Gunn referred to the death of the Duke of Roxburghe. He asked his hearers to seek out the personal meaning of the news which saddened them as they entered the church last Lord's Day. He went on to say: The early hour of that holy day taught us lessons—solemn and heart moving—which we were apt to overlook, but which God impressed upon us by the sudden death of so great a noble. 'There is one event which happeneth to all, to the great as well as to the small.' When death happens to those set in authority, God means that its presentiment should sound loudly in our ears. He would that we in our private stations should be prepared against the awfulness of an untimely death. The premature death of his Grace the Duke of Roxburghe no doubt has wide bearings and far-reaching possibilities, for his high rank assured him of a widely-spread and commanding influence, especially on the Borders. But it was also the end of an honoured life, of one keenly scrutinised but not found wanting. Those of us who stood by his grave three days ago, in Kelso Abbey, could not fail to be struck by the universal sorrow of the solemnised crowd, and by the unrestrained emotion of many mourners in the church. The Duke's death was invested with a sadness all its own—it was tragical in its suddenness, it was pathetic that he was struck down in the midst of his days, before he could be said to have enjoyed long or much the honours and pleasures to which his rank entitled him in the world's estimation of greatness. The prevailing impression of his character, upon which the community seems agreed, are his quiet generosities, his freedom from self-assertiveness, and his purity of purpose. He was every inch a nobleman.

> His life was gentle, and the elements
> So mixed in him that nature might stand up
> And say to all the world, 'This was a man!'

Then as we catch the side-lights permitted to escape from his sick-room, we see we do well to praise the loving father for the gentleness, courage, and clearness of faith in which he encountered the King of Terrors, and looked to the everlasting habitations to be his home. The boon of earthly sympathy will do much to lighten the darkness of the mourners, and to make it issue in sweetness and peace and light. But their only true comfort is in God. Let them cling to Him as a child clings to his father's hand, and they will receive the everlasting consolations of the Gospel; these unhappy ladies, his bereaved widow and aged mother, and

the young children will realise their nearness to Christ, Who is closest to His people in their distress, and, more and more conformed to His image, and at last be re-united to their holy dead in the mansions of the blessed."

For the service of praise a friend had presented an instrument to the church before Mr. Gunn's ordination, but it had never been introduced. This he hesitated to do for some time in order not to offend the susceptibilities of any of the older members of the congregation. But after he had been settled for a year or two, and the opinion of the people had become unanimous in favour of this addition to their resources, the harmonium was introduced and thereafter gave great pleasure and satisfaction.

Mr. Gunn seemed to feel very keenly any discipline cases which had to be dealt with by the Kirk Session. One could tell by his manner both before and after the meeting that this ordeal was in process, as he was at these times much dejected and grieved. He endeavoured to treat those appearing before the church court with charity, as not knowing either the strength of the temptation or the temperament of the delinquent. In this also he strove to follow in the policy of Christ in similar cases. In pronouncing judgment he did so with sympathy and tact, but with firmness and honesty. There was no compromising of sin ; it was a stern reality, sternly considered and judged. But he understood human frailty, he had to make some allowance for the survival of rural customs which afforded opportunity, and he sought not to alienate, but rather to win over such erring souls. But the strain and sorrow of spirit were severe, and left their mark on his disposition for long.

About this period the new Church Magazine, "Life and Work," was originated ; it circulated throughout most of the parishes in the Church of Scotland, and Mr. Gunn took the opportunity to address his people in the first number. He did so in these terms : I welcome the privilege of addressing you and of expressing my sincere desire that to you and your families the approaching year may be happy in the true and holiest and most joyous sense of the word.

I am sure that I need not say to you that as a congregation we have reason to say, "Hitherto the Lord has helped us, the Lord hath been mindful of us," and I trust we are disposed to add, "He will bless us, and He will bless us still." May not we hope that He will preserve us in unbroken and cordial harmony, and enable us to cherish an ever increasing interest and practice in all things pertaining to the Christian life and to the Christian faith, so that when God the righteous Judge shall appear, we shall be permitted with the spirits of all just men made perfect to dwell with Him for ever?

Personally, I have to thank you most heartily for the continued kindness and sympathy you have shown me since I became your

minister, and therefore I am not without the pleasing expectation that our intercourse throughout this year, in the home, at our varied meetings, and in the church, will continue to manifest the same congregational feeling and brotherliness which should pervade those who are united in faith, in love, and in well-doing. I also rejoice to think that we endeavour in a frank and friendly manner to manifest this spirit of unity, and that our desire for co-operation with the members of the United Presbyterian Church of Stichill and others is responded to so earnestly and freely, that our united meetings for worship and our united Sunday School are well attended and highly appreciated.

But I am very sorry that I address you with saddening, as well as with gladdening, recollections. Death, the king of terrors, has made sudden and severe inroads upon us, and our Kirk Session and membership have suffered from his ravages. Our sympathy is sincerely given to the members of the family-circles who have been so sorely bereaved.

Permit me, my dear friends, to mention that what is chiefly needed amongst us is a deeper sense of personal responsibility as individual members of the church; that we are called upon, not only to worship, but as is our privilege and duty, to be workers also in spreading the knowledge of the Redeemer's love. "As we have opportunity, let us do good and be rich in good works, ready to distribute and willing to communicate."

Now, to rouse us all to more realising faith and earnest desires, let me remind you of the two simple truths of which you have often heard: that the whole life must be holy, every moment of it, every word, every thought, every act; and, that Christ suffered for us, Christ, "who, His own self, bare our sins in His own body on the tree, that we being dead to sin should live unto righteousness." To this end I counsel you to a more diligent and right use of these means of grace; to prayer without ceasing; to heartiness of attendance at the House of God, which is the gate of heaven; to daily reading of the Holy Scriptures, which are able to make us wise unto salvation, and to the regular practice of self-examination.

There is no excuse if we fail to receive the end of our faith, even the salvation of our soul's, for God's grace is sufficient for us. His strength will be made perfect in our weakness. "Fear not, little flock, for it is your Father's good pleasure to give you the Kingdom." In order to do this, we must persevere, we must stand fast in the Lord, for only thus shall our little and weak endeavour be enlarged still more and more, that, as we grow in grace, we grow, likewise, in the knowledge of our Lord and Saviour, "in whom are hid all the treasures of wisdom and knowledge."

Brethren, pray for us. May the grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost be with you all.

Believe me, your affectionate Minister,

GEORGE GUNN.

CHAPTER III.

MINISTRY (*continued*)—CHRISTIAN CO-OPERATION.

It is a curious fact that altogether unwitting, Mr. Gunn both began and ended his ministerial life at Stichill with a pastoral letter. At no other period does he seem to have addressed his people by this means. The last was written from what proved to be his death-bed, and will be referred to later. In the letter quoted above, reference is made to what was an interesting experiment at the time—co-operation in Christian work with other churches, which proved a great success during the whole of the joint-ministries in the parishes of Hume and Stichill. This spirit of Christian unity and conciliation was Mr. Gunn's great characteristic. It must be considered to be the leading feature and success of his ministry. The steady and unbroken continuation of the partnership was a more eloquent and persuasive sermon in daily life than any of the weekly compositions delivered from the pulpit. One might say in very truth, and not in satire, "Behold how these Christians love one another." Mr. Gunn was as a son in the faith to the venerable Mr. Cairns. The two ministers took counsel together in all matters affecting the spiritual and moral welfare of the district. The families at the two Manses were on intimate terms of friendship with one another. Monthly Sabbath evening services were held alternately in the two churches—the Parish Minister occupying the U.P. pulpit, and *vice versa*. There was one conjoint Sabbath school. It had a superintendent from both churches. Teachers and scholars were alike drawn from both congregations. Their entertainments were mutually shared. Where then was there cause for division? Absolutely none. The Disestablishment propaganda did not flourish in this ecclesiastical Arcadia. Since the removal of both ministers from Stichill, their portraits, side by side, adorn the Schoolroom wall embraced within one frame. At Hume a similar condition prevailed. There was no church of any kind; but on Sabbath afternoons a service was conducted alternately by Mr. Gunn and the Rev. Alexander Cameron, Free Church Minister at Greenlaw. Thus the Minister of the Established Church of Hume and Stichill co-operated, and was on terms of intimate Christian fellowship, with the U.P. Minister at Stichill, and the Free Church Minister at Hume.

And this happy state endured throughout the whole term of the Disestablishment agitation. In most parishes ecclesiastical feeling ran high, more especially at times of political election. Mr. Gunn even took a prominent although not offensive part, both in the press and more rarely on platforms in defending the Establishment. But on this question of voluntaryism and church government the three interested clergymen agreed to differ, meanwhile maintaining all the essentials of Christian brotherhood and discipleship.

Ministers in less favoured parishes cast longing glances on these favoured spots, all the time forgetful of the fact that they too might inaugurate the golden age by tact and forbearance, by refraining from the pride of sacerdotalism, and by trying to imitate the spirit of Christ the itinerant evangelist.

These ministers in Stichill and Hume were careful to respect the membership of each other, and no temptations to swell their churches by the encouragement of secession were ever allowed to mar the harmony of the union. Mr. Cairns had three sons all ministers in his own denomination; and they, too, carried on the tradition of the family friendship. During the illness of Mr. Gunn, and after his death, they each wrote letters, parts of which may well be quoted here as illustrative of what has been said:—

After his death Mrs. Cairns thus wrote:—"We all feel that we have lost a true friend, and the whole parish mourns truly indeed. It is not only in the parish that Mr. Gunn will be missed and mourned; for far and near in that Borderland he had many friends, and his influence has gone out much further than he had any conception of. To-day Mr. Cairns preached from 1st Corinthians, xv., 56 and 57, and at the close we all sung that beautiful hymn, 'Now the labourer's task is o'er.' At the Sabbath School Mr. Cairns gave a short address to the children, and they sang 'Here we suffer grief and pain,' and no teaching was done, as Mr. Cairns wished them to go home with the remembrance of all the love and rich words Mr. Gunn had spoken to them during these many years past. Some of the older children are going down to Kelso to-morrow morning for Christmas roses and white flowers; and others are going to the gardener and to the woods to gather ivy and green moss to make a wreath. We thought this the best way of bringing out the love of their hearts; they are to be allowed to collect their little gifts of money themselves to get the flowers, and they are all deeply interested and wish to send their feeling of true bereavement along with it. The wee-est child that stood up to say yes, will not forget when it is older, this afternoon at the Sabbath School when Mr. Cairns told them that now they could never hear Mr. Gunn speak, they were to try and remember many of the words he had spoken to them. The wreath may be homely and far from artistically got up, but the children's love, and the teachers' are mixed up with every flower and green leaf that form part of it, and you will accept it as also a token of sympathy with yourself as it were new widowhood."

The Rev. William Cairns wrote from Abernethy:—"I do not know where his like is to be found. I am sure of this, that in his Church there was not a more faithful, unselfish, single-hearted servant of Christ than he. His work and his memory will last and be a blessing in Stichill for many a year. His friendship and that of you all these twenty-two years has been one of the greatest happinesses in our lives. There was never a cloud or anything like it the whole time; and as time went on we only loved him the more, and found him more lovable."

Two days before Mr. Gunn passed away there came this letter to him from the Rev. John Cairns, U.P. Minister at Dumfries:—"I should just like to tell you what I hope you do not need to be told, how very grateful I am to you for the great kindness you have shewn to my father during all the years that you have been at Stichill. I can never forget it; and, though I cannot express all that I feel, it is a satisfaction to give you this faint indication of it. In looking back over the last years of my father's ministry at Stichill, which is soon to come to an end, I do not think there is anything connected with it which leaves pleasanter recollections than the happy relations which have always been maintained between the two manses. Surely there is no parish in Scotland where such relations have been happier, and for this we have largely you to thank. . . . Thank you, again and again; and may God bless you for it all. . . . If the deep and heartfelt sympathy of troops of friends can help you, there has never been any man who could count on having more."

Another member of the Cairns family wrote:—"He seemed to have a singular gift of seeing how he could help people, which makes every one feel that their own personal friend is in deep affliction."

The Rev. David Cairns wrote thus from Ayton three days before he passed:—"I cannot but hope for improvement still, although that hope can spring only from the affection that your brother's character and steadfast friendliness have awakened in me, and, indeed, in all who knew and understood him. His has been a sound and generous and manly life ever since I knew him, and that will be more than ever apparent now, I have no doubt, nor that the 'power of the endless life' will fail him."

These touching words from the members of Mr. Cairns's family are pleasant to look back upon. Taken together they form a prose idyll, in which is crystallised the memory of a twofold beautiful ministry. The two pulpits in Stichill became vacant at the same time. The venerable Mr. Cairns was on the point of retiring to well-earned rest and leisure at the time of Mr. Gunn's illness, and a few weeks thereafter he and his family departed from the place which had loved them, the people who venerated his saintly character, and the home of their early married life, where each of their children had first seen the light. Stichill was indeed left desolate, bereft of both its clergymen at the same time. No more would its inhabitants watch that tall, bent, venerable figure of beautiful features and hoary locks traverse its main street from the Manse to his home, accompanied by his son in the faith, the parish minister, taking sweet counsel together. Beautiful in their lives, beautiful in the close of their double ministry. Sometimes the scholarly Principal Cairns would accompany the two friends on the occasion of his visits to his brother at Stichill, and at others that third brother—scholarly like the other two, but of delicate health—would unite along with them in a symposium of

four, when the conversation of the three Cairns and Mr. Gunn became an intellectual treat, an oasis of culture, in which all these scholars revelled and learned. Mr. Cairns gave three sons to the ministry of his denomination—to Dumfries, to Ayton, and to Abernethy, all intellectual, earnest, and scholarly like the race.

With the Rev. Alexander Cameron, Free Church Minister at Greenlaw, similar relations of amity and co-operation existed. These are best described in the words of Mr. Cameron, written on the very day of Mr. Gunn's death, ere, however, the writer knew that the end was so near:—"I am quite a stranger to you, but I hope you will not think me unduly intrusive in writing to you to express my deep sympathy with you and your friends on account of the serious illness of your revered and honoured brother, the Rev. Mr. Gunn of Stichill and Hume. I have been very much saddened by hearing from not a few of Mr. Gunn's parishioners and others that he has been very ill; I hope, however, the worst is past, and that improvement has begun and will increase. I have had the pleasure of enjoying the acquaintance and friendship of your brother for more than twenty years. He and I have often co-operated in meetings at Hume. The last address I heard him deliver at our open air service within the ruins of Hume castle, quite struck me by its earnestness and pointedness. I myself felt much helped by that address, and several who were present on the occasion spoke to me of the benefit they derived from it. I hope and pray that such a valued life may soon regain its wonted vigour, and that your brother may ere long be able to resume his much loved work. . . . ."

So the people of Hume equally with their brethren at Stichill, enjoyed for a score of years the object lesson of these several Christian workers sinking all differences, ready to become all things to all men in order to win souls, determined to know nothing among them save Jesus Christ and Him crucified; preaching in this way, each of them severally more powerful sermons in their daily life and conduct, and of more influence than many compositions thundered from their pulpits at the heads of their patient auditors.

When he passed away his two coadjutors paid the following tributes to his memory:—

The Rev. David Cairns, Minister of the Stichill U.P. Church, preaching on Sabbath on the text 1st Corinthians xv., 56-57, on the Christian's victory over Death, at the close of his discourse, referred to the death of his friend Mr. Gunn, in substance in the following terms:—I am sure that as I have thus endeavoured to open up and enforce the lessons of this passage, your thoughts as well as mine have been drawn out towards him whom we all knew and greatly respected, who, during the past week, has fallen under Death's dart, and whose death we all feel with something of the keenness of a personal bereavement. Our friend, Mr. Gunn, for whom we prayed last Sabbath morning, on Friday fell asleep.

God did not answer our prayers for longer life and restored health; or rather, He has answered them in His own way, which is the best way. We asked life for him, and God has given it to him, even length of days for ever and ever; and now we sorrow not for him, but for ourselves, that we shall see his face and hear his voice no more in this world. Mr. Gunn's death casts a shadow over all this parish and district, where he has gone out and in for more than twenty years, seeking the welfare of the whole community. He was born and bred in Edinburgh, his father being sub-editor of the *Edinburgh Evening Courant*. He had his early education at the High School, and then proceeding to the Edinburgh University he graduated M.A. at the close of his literary course. Having finished his theological training he was licensed as a preacher by the Presbytery of Edinburgh; and for a time acted as assistant to the Rev. Dr. Macleod of St. Stephen's Church. Having preached here as a candidate during the vacancy, after the death of the Rev. Mr. Macalister, he was called by the congregation in the beginning of May, 1878, and ordained about midsummer of that year, so that his ministry has extended over 21 years. City born and bred, country people, country occupations, and country ways, were very unfamiliar to him; but with his warm and loving heart, his quick eye, and his wonderful power of adoption, he very soon found his place in the affections of his people and ere long was as conversant with country affairs as if he had been to the manner born. I do not consider that this is the appropriate time or place to refer to his scholarly attainments, and his intimate acquaintance with various scientific pursuits to which he afterwards devoted much time and study. These have been fully described in the *Scotsman* and evening newspapers of Saturday last; and they show how wide and varied were the subjects which engaged his attention, in all of which his studies had been so fruitful that he was recognised as an expert in almost all the branches of natural science, as well as in history and antiquarian research, especially of his own district. These more secular pursuits were never allowed to interfere with the prime and sacred offices of his ministry. There was no more faithful minister than he in the discharge of all the ordinary duties of his calling. Early and late in all seasons and in all weathers he was to be found at the call of duty visiting the sick, and mingling with his parishioners, and his genial presence and warm sympathy made him a welcome visitor to their homes alike in times of joy or sorrow. What I wish specially to notice, and what all who had any intercourse with him must have felt, was the charm and attractiveness of his simple, sincere, honest, genial nature. He was the soul of honour; one could always count on him; and he always acted on the principle—if a man would have friends, he must show himself friendly. From the beginning of his ministry it has been a constant pleasure to me to work along with him. There were not a few questions on which we held different

opinions, especially on the Church and State connection, and kindred subjects. He was a decided establishment man, and I was equally decided a voluntary. We both held our own opinions very firmly, and I believe did not respect one another the less on that account. But this did not interfere in the least with our working together on practical matters. The points wherein we agreed were far more, and far more important than those in which we differed. We knew each other's minds and we did not try to convert one another, and the result was that we found plenty of work we could do in common. You may remember how for a good many years we had a united monthly Sabbath evening service, he preaching in my church on his night, and I in his on mine, and though for a number of years this service has not been held, this did not arise from any failure in the friendly relations between us. Another form in which our united work has been most successful was the Union Sabbath School, which has been in operation during all the years of his ministry. We felt it would be for the general benefit to have one school instead of two, and in this way all the children in the village and neighbourhood could be better reached; so the two schools were united, with a superintendent from each church, and an equal number of teachers, the superintendents taking month about, with the two ministers having a general oversight of the whole. The same cordiality existed in other parts of our mutual work in the parish. In cases of sickness it was an understanding that in times of occasional absence, on holiday, or otherwise, one would act for the other, and this also helped to promote the friendly feeling in the community. Mr. Gunn has been taken away in the midtime of his life, when many more years of active and noble service might have been expected from his fully matured powers. But God has arranged otherwise, and He makes no mistake as to the length of His servants' ministry; and at what period of it they must withdraw, to enter on higher service. Nor is there any mistake here. Mr. Gunn's bright and genial personality will be sadly missed in the parish he served so well, but his record is on high, and many loving memories of his unselfish and devoted work will linger behind him in the hearts of his people.

HUME.

The Rev. Mr. Gunn had regularly conducted divine service in Hume school on the third Sabbath of each month. But the service was conducted on the third Sabbath, January 21st, 1900, by the Rev. Alex. Cameron, M.A., Free Church, Greenlaw, who preached an impressive sermon from the words: "These all died in the faith." At the close he made feeling reference to the great shadow under which they had met. Mr. Cameron said:—I have no right—certainly no desire—to take any undue liberty in speaking of the deceased minister, or at all to intrude within the sphere of domestic sorrow, which everyone should regard as sacred. May the Lord of all grace comfort every bereaved

relative. But I should like to say just a few words regarding Mr. Gunn, who so often spoke from this platform on Sabbath evenings, as well as on other occasions. First, let me read to you a brief and interesting testimony from one who knew the deceased intimately, which has been handed to me by Mr. Cuthbert, who in so many ways helped Mr. Gunn and myself in work carried on in this school. "In regard to taking advantage of his surroundings, the late Mr. Gunn has left a noble example to follow. He was brought up in the heart of the city, and his first work in the ministry was done as assistant in connection with St. Stephen's, Edinburgh, one of the largest congregations in the city, whence he was translated to the charge of the rural parishes of Stichill and Hume. It is thus seen that he had no special qualifications for country work, but the reverse. It shows the capability that was within the young and inexperienced minister when it falls to be said that he soon overcame all the difficulties which beset him on entering upon his duties in these parishes. At that time a movement was in progress for furthering the branches of education connected with agricultural pursuits, and the new minister entered heartily into the work along with the estate agents, farmers, and teachers of the locality. With his indefatigable co-operation, the working of the scheme was extended to other parishes, and widened so as to embrace most subjects which concerned country life. His labours at Hume, in this direction, in due course became known all over the country, and were twice blessed. A bountiful blessing returned upon their colleague's head from the students and teachers, and all felt grateful for his work so generously and unselfishly given. But this was not all; these educational associations were the means of laying the foundation of his scientific and literary pursuits, in both of which he subsequently attained to eminence. "Alas! he is gone, and his good works, ministerial and otherwise, do follow him." Many throughout our Borderland, and some elsewhere, know well that Mr. Gunn was an authority in matters botanical, geological, and historical, and that he was a man of light and leading in the Berwickshire Naturalists' Club. I, however, rather like to think of him in a different connection—as a neighbouring minister to whom it was to me most pleasant and profitable to co-operate in united church services here for more than twenty years, during which, our mutual intercourse was of the most agreeable kind. Our joint service, held in July last, within the walls of the historic castle here, I shall long remember. It is memorable, from the part which the Rev. Mr. Cairns, of Stichill, took in it, and who is now about to retire into a well-earned rest after an honourable and laborious ministry of well-nigh half-a-century. But my recollection of that meeting turns more to Mr. Gunn. I have often heard him speak on similar occasions, but never, I think, so pointedly or so plainly as then, when he urged upon the assembly the great need of "Repentance of Sin." After service, several said to me they felt

the searching effect of that address. Some striking features of Mr. Gunn's character impressed themselves on my mind. One of them was manliness. His views of human life were of no mawkish, weakly mind. He gave full credit to others who conscientiously held opinions on any matter from which he might, in his judgment, dissent; but he had the courage of his convictions, although he allowed not any difference of that kind to interfere in any way with personal intercourse. Friendliness was another of his characteristics. "A man that hath friends must show himself friendly." Mr. Gunn had troops of friends. Without any presumption, I feel I may place myself among them—to all of whom, I believe, he endeavoured to carry out the Biblical behest. Preeminently, his was a most cheerful disposition. He seemed to train himself to look at the bright side of things. I doubt not many of you experienced the effect of this feature of his character; at any rate, I have often felt the better for a warm shake of his hand, and a kind word fitly spoken—like apples of gold in pictures of silver. He was of a very hopeful spirit. This seemed a distinguishing feature in his character, while health and strength in full measure were granted to him; and, I am told, that even after he was prostrated by his severe affliction, he continued to cherish this spirit—"The hope which we have as an anchor of the soul both sure and steadfast, which entereth into that within the veil, whither the forerunner, even Jesus, is for us entered." To such a man, though his strength was weakened in the way here and his days were shortened on earth—

> It is not death to die,
> To leave this weary road,
> And 'midst the brotherhood on high
> To be at home with God.
>
> Jesus, Thou Prince of Life,
> Thy chosen cannot die;
> Like Thee they conquer in the strife,
> To reign with Thee on high.

The young minister has now been seen fairly settled down in his beautiful Border parish, comfortably domiciled in the Manse, with his sister acting as Lady of the Manse. Mr. Gunn remained celibate all his life. This was not the result of disinclination, as his was one of the most loving and most lovable of dispositions. But he deemed it to be his duty to make a home for his mother and sister, in other words to dedicate himself to them. And although in later years the sister, too, joined the church, and married a clergyman, by that time the town house had been given up, and the mother had come to the Manse to live. There are many who think that a clergyman ought to marry; it is better not to generalise; but the opinion of the present writer is that had Mr. Gunn married, then his life would not have been wholly consecrated to his people as it was. His was a ministry in the fullest sense.

Having no family ties of a paternal nature, he was able to be the father to all in the parish. His social engagements depended wholly on himself, so that he was able to arrange them with regard to his duties, whereas a wife very naturally and properly considers that she ought to have a share of her husband's time. His broadly sympathetic nature and large heart prevented him from ever becoming a self-centred bachelor; and work or organisation pertaining to the ladies' domain was efficiently discharged by the two ladies of the Manse; so the wife was not missed. He liked to see the Manse full, and the brothers came and went very much as they pleased, and were ever welcome.

About this time one of its members burst forth into verse describing the charms of the Manse and its surroundings. The piece appeared anonymously in the columns of the local newspaper and attracted Mr. Gunn's attention. Although the sentiment and thought was not so very bad, yet the form was undoubtedly so. This blemish Mr. Gunn severely condemned in terms of strict justice and criticism. But he was not made aware of the fact that the luckless author was sitting at his side stoically tholing the assize, to the amusement and dismay of the rest of the family who were in the secret. After he concluded his trenchant remarks the elder brother was mischievously informed as to what he had done; his remorse and vexation were great. He who was keenly sensitive regarding the wounding of another's feelings, was concerned lest his drastic criticism might crush any promise of fruition in the future. The incident passed, but that it had left a mark was manifest from the sequel. Twenty years passed; Mr. Gunn was preaching in a strange church, and he had reason to believe that the unfortunate versifier of the early days might be present. In anticipation the preacher introduced into his sermon one verse out of a small volume which the would-be poet had published in the interval. The one man in the large congregation received the special message intended for him with its applied amende from the pulpit to the pew, and was touched. The two men met after the service. "Well, I've paid you my debt at last," said the one. "Thank you," was all the other said, but he appreciated the minister's love. Those who have been circumstanced as this family was can understand how Christ was called the elder brother; and those who knew Mr. Gunn will appreciate how amply he fulfilled in his own character all that the scripture implies in its metaphor of the Divine Brotherhood. In the man of Stichill Manse one recognised a reflection of the Carpenter of Nazareth, in his large-hearted brotherly love, in his absolute sinking of self, in his beautiful sweetness of disposition, and entire submission to the Will of God. After his passing, the key to his life was accidently discovered in a common-place book, wherein he had been wont to enter any thoughts or quotations which interested or affected him. In several places throughout its pages occurs the following line from

Macbeth: "The firstlings of my heart shall be the firstlings of my hands." The idea had evidently haunted his mind, as he had entered it at various places, forgetting that it had been already secured. All his life he acted up to its spirit. His mother and family; his parishioners; his neighbour (for he was ever neighbour to the man who fell into misfortune); all were the firstlings of his heart, consequently of his hand. When his sympathies were aroused, his practical instincts responded; help invariably succeeded sympathy.

He knew, also, the healing power which resides in the hand of a little child, and loved all children. He was very fond of playing with them, and showing them his garden, and telling them the lesson of the flowers. Summer after summer he botanised with the bairns of Hume on the braes of the castle. He was exceedingly careful not to give offence to a child, and was ever regardful of their moral and spiritual upbringing. Children and animals loved him, and instinctively they knew him to be a friend. He was never without a collie, which always inherited the name of Laddie. The minister and Laddie went visiting together and were welcome throughout all the district. Sometimes, too, the minister fished the Eden whose waters, tumbling over the precipice of Newton Don, cause the beautiful waterfall called Stichill Linn, and as he fished, Laddie hunted. Or at the curling pond in winter the dog fraternised with all the other dogs from surrounding parishes as their masters of all ranks—the duke, the marquis, baronets, clergy, farmers, masons merged their station and their titles in the common brotherhood of the channelstane. He was of buoyant temperament and fond of fun, but on coming to Stichill, the cricket of his younger days yielded place to tennis, curling, fishing, and walking. He threw his heart into all that he undertook, when he worked he worked, and when he played he did so with zest. Whist and chess were his favourite indoor games, and he devoted his whole attention to the game. There was no trifling, and he expected their best from all the players. Hospitality was a cardinal virtue, he loved to see a full table and a merry lawn. He knew how to interest a friend without boring, and many came considerable distances to make his acquaintance, ask his advice, see his collections, examine his flowers, and obtain special information. He was ever ready to give of his time, his money, his service, his collections, his flowers, and his stores of knowledge, and he remained to the end humble.

The life of the Minister of Stichill has been considered up to this point as that of preacher, pastor, and friend of his people. But located as he was in a rural and agricultural neighbourhood, far from the enlightening influences of the towns—albeit far also from their vices—he strove to make his manse a centre of light and culture, and he studied so as to render himself capable of leading the youth of both sexes, in both the parishes, in the paths of the higher education. He himself had not had a scientific

Stichill Manse.
Kelso. 19th June 1895

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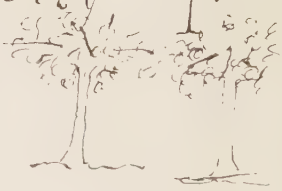
the and 

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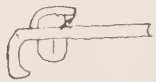
Give xxx TO 

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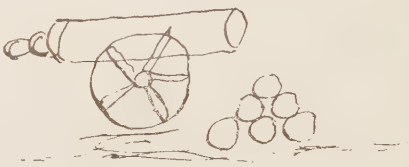
and GRAN 

TRANSLATION OF HIEROGLYPHIC LETTER.

My dear W.,
are you not a goose for
being unwell? to think you
should be in bed and not
at the sea is a great pity.
I wonder how you are, and the two
Little Gunns?
The dog and pussy
are looking at the hens
catching bees, but
are too wise to touch them.
The Manse is pretty for
the flowers and trees
and birds are near.
The spade and the hoe and the
rake are put away
for the doctor said it.
But the watering-pan had to
give a drink out of the
pump to the flowers every day.
Are you able to draw, or
paint, or read The Three Priests of Peebles?
The clock says I must stop.
Give kisses to little Gunn
and baby Gunn, and to you.
Gran would like you to
have come with the new
maid. Be sure to come
soon. Love and kisses
from Uncle Gunn
and Gran Gunn.

training. He was born and educated in the city, and on coming to the country he brought with him all the prejudices and predilections of the townsman. He was entirely ignorant of all country concerns, and his ignorance and errors were a source of diversion in the beginning to his parishioners. But all this was soon remedied. He strove to learn from them. He cultivated his large garden by his own labour. He questioned everyone on all points connected with gardening, agriculture, stock-raising and kindred industries of the country, and all to profitable effect. He soon had the garden and grounds around the manse in beautiful order. He cultivated flowers of every variety, not only as things of beauty, but as means of instruction—hence varieties, species, and rarities. He became in time most successful in raising fruits and vegetables of all kinds. In later years he constructed an Alpine rockery containing over fifteen hundred distinct specimens. He made a special study of ferns and mosses, and in the end he became an authority in horticulture and botany. In geology, mineralogy and archæology it was the same. In his journeys throughout the parishes he cultivated the faculty of observation to a fine extent—nothing was missed. Beginning with the quarry close to his demesne, in which were fine quartzes, he advanced bit by bit until he had mastered all the formations of his district, and proceeded afield all over the Borders. It was the same with the historical sciences: he was ever gleaning information and specimens. From almost every visitation of the parish he returned with bulging pockets. There were stone querns, prehistoric celts and arrow-heads, cannon-balls of stone and iron shot from or at the battlements of Hume Castle, minerals and fossils of many kinds. His interest was emulated by his people—they too became observant; they acquired a new interest in their locality; they discoursed learnedly, too. The minister encouraged them to collect, and he and they exchanged specimens and opinions. Students of these various departments came from far and near to examine flowers and inanimate objects in the manse museum, and the minister was always generously pleased to exchange or present from his varied stores.

But this was not enough. One thing leads to another; and the minister was never one to retain all the delights of research to himself—he ever sought to impart. Among the many friendships he made were several of the youth of both sexes, many of whose minds, having lain fallow from preceding generations, were rich and virgin soil of ready receptivity. These he formed a scheme to cultivate in the higher branches. Along with the school-masters of Stichill and Hume he established classes for secondary education, in which he himself taught. As the pupils were all employed during the day, this involved a long walk to Hume on the winter nights throughout the session, often when the snow well nigh rendered the roads impassible. But his enthusiasm infected them, and teachers and taught worked and learned mutually. Appended

is an account of the classes after they had been in existence for six years, and of the occasion taken by the pupils to make a presentation to their teacher :—

HUME SCIENCE CLASS.—PRESENTATION OF PRIZES AND CERTIFICATES.

A public meeting, under the auspices of the Stichill and Hume School Board and of the local Science Committee, was held in the Public School, Hume, on Monday evening last, on the occasion of the presentation of the prizes and certificates gained by the members of the Hume Science Class at the examination held in May last, in connection with the Science and Art Department at South Kensington. There was a fairly large attendance, among others present being Mr. P. Stormonth Darling, Kelso (chairman of the Stichill and Hume School Board); Rev. George Gunn, M.A., Stichill; Mr. John Robertson, Falsidehill; Mr. Rankine, Stenmuir; Mr. Sheppard, Hardie's Mill Place; Mr. Logan, Hume Hall; Mr. T. Brotherstone, Humebyres; Mr. John Cuthbert, The Schoolhouse, &c. The Rev. David Cairns, Stichill, was prevented from being present by another engagement. On the motion of Mr. Robertson, Mr. Darling was called upon to preside.

The Chairman, in opening the proceedings, said he had great pleasure in once more meeting with the members of the Hume Science Class and with those who took part in conducting it, and he was glad to learn from Mr. Cuthbert that a considerable number of pupils had again enrolled for the work of the present session. While it was a source of gratification that so large a number of young women had joined the class, it was very discreditable to the young men of the parish that so few of them had come forward. He confessed that he could not understand what had become of the spirit of the ancient men of Hume. If they turned their thoughts backward to the time that their forefathers manned the walls of the castle which overlooked the village, did they think that they would have the men to stand behind the women and allow them to lead the way? Happily, they did not now need to fight in order to repel the English invader, but they were called upon to advance in the sphere of knowledge—(applause)—and it would not be to their credit if they allowed the young women to get ahead of them in this respect. He hoped that the young men would take those remarks in good part, and resolve to avail themselves of the opportunities placed within their reach of acquiring useful knowledge. (Applause.) Continuing, the chairman said it had been stated that imitation was the sincerest flattery, and, if this were so, the parish of Hume had indeed been highly flattered during the last twelve months. He believed that theirs was the first parish which took up the question of teaching the scientific principles of agriculture. The class had now existed for six years, during which time it had been ably conducted by Mr. Cuthbert, who had received valuable assistance in his work from the Rev. Mr. Gunn. For two or three years, he believed, Hume was the only

parish in which an agriculture class was carried on. But during the past year such classes had sprung up all round the district. Many of the teachers of the public schools had, following the example set them by Mr. Cuthbert years ago, qualified themselves to teach the subject of agriculture, and were now entering into the work with considerable spirit. A further instance of the good accomplished by the Hume Science Class was the fact that one of its former members, Mr. Barron—who had, under Mr. Cuthbert's tuition, been a most creditable student—had gained very high honours in connection with his subsequent studies in London. (Applause.) Mr. Barron, he was happy to state, was now teaching largely-attended classes in various parishes in the neighbourhood. He hoped that the success which had attended Mr. Barron would stimulate the young men of Hume parish to avail themselves of the facilities for study afforded them by the science class. By dilligently entering into the work of the class they would fit themselves for occupying positions in life which they would not otherwise be able to fill. As an instance of the value of such classes, he would read the following extract from the report of the examiners on the results of the science examinations held in April, May, and June of the present year :—

"Herein I would note the immense advantages of the system of instruction carried out by the Department of Science and Art, for the pre-eminently valuable instruction given in physiology, geology, chemistry, physics, and other branches of science is largely utilised by ingrafting thereon a knowledge of the principles of agriculture, which subject becomes more perfectly developed by reason of the previous training of such students in science, and the fact of their being experienced and accurate observers. Hence it is that in our present examination for honours we have 57 papers which for breadth of accurate knowledge of the principles of agriculture cannot be equalled in any agricultural examination either in this kingdom or in our colonies. I heartily congratulate the Department upon the eminent success which has attended the work of their widely spread body of teachers, and I feel that, as a simple act of justice to them, the excellence of their work should be clearly recognised without hesitation or reserve."

In conclusion, Mr. Darling said he thought that if they desired any evidence of the value and benefit of agricultural classes it was to be found in the words he had just read. (Applause.)

The Rev. Mr. Gunn then made a few remarks on the work of the class and on the benefits of a knowledge of the scientific principles of agriculture. Having, at the outset, thanked Mr. Darling for the kind remarks he had made regarding the Hume Science Class, he said that during the six years the class had been established there had at least been forty-five certificates taken by the pupils. (Applause.) Such results were most creditable to the parish, but, when it was remembered that the certificates had been gained mostly by girls still at or just leaving school, the young men could not lay claim to much of the honour. Of the forty-five

certificates awarded, thirty-one were elementary, nine were advanced, and five of them were taken with honours. The return was indeed very good, and it was all the more so when it was considered what the five certificates, with honours, represented. They showed that the second, third, and fifth places in the list of candidates for Britain had fallen to the parish of Hume. (Applause.) The young men of the district were bound to feel that Hume stood to the front in this matter of education in agriculture. But still more valuable results than those stated had been attained. Two of the young men holding those high positions in the honours list had taken grand scholarships entitling them to receive a course of study in London—(applause)—which experience would fit them for filling important positions in connection with farm management. (Applause.) Hume was a city set on a hill, and its light had been diffused throughout Scotland, and had even extended to England. Mr. Cuthbert and he had received letters from Aberdeen, Perth, Edinburgh, various parts of Roxburghshire, and from Lancashire and other districts, asking particulars regarding their methods of carrying on the science class, and expressing surprise at the grand results obtained. (Applause.) No sooner was a desire for instruction in the scientific principles of agriculture manifested in Berwickshire than a teacher in the person of Mr. Barron, who was educated at and brought out from Hume, was found ready for the work. (Applause.) Mr. Barron had at present classes at Gavinton, Duns, and Gordon, where the pupils numbering in the aggregate fully one hundred, were being educated in the principles of agriculture and chemistry. (Applause.) The object of science committees in establishing science classes was not that the pupils should all become professors of agriculture—although the son of a shepherd in that district had, by his own industry, risen to the position of Professor of Agriculture at Sidney—but that they might, from the knowledge derived from their studies, become more intelligent and more useful men and women in the spheres in which they were placed. (Applause.) For those whose occupation it was to follow the plough, what was better for them than a knowledge of the science of agriculture? By substituting scientific methods for the worn-out rule-of thumb system they would be able to do their work more intelligently and to greater purpose. (Applause.) After enumerating many of the great benefits which the science of agriculture had conferred upon mankind, Mr. Gunn said that geology, botany, chemistry, meteorology, and astronomy were all comprehended in a thorough understanding of this interesting persuit. A knowledge, he added, of the work in which people were engaged gained for them a good name with their employers and amongst their neighbours. Accordingly those who attended the science class established in the parish, and who tried to profit by their studies, would not only become more valuable servants, but would fit themselves for occupying more honourable positions should they be called to them. (Applause.)

During the preliminary proceedings a sub-committee (consisting of Messrs. Rankine, Sheppard, and Logan) had been engaged in the class-room examining papers written by members of the science class on the subject of agriculture, for the most meritorious of which Mr. Darling very kindly gave as a prize a handsome volume entitled "Chemistry of Common Life," and the adjudicators having arrived at this stage,

The Chairman, in intimating their decision, said that they had experienced very great difficulty in coming to a conclusion, the three papers submitted being all so equal in merit. The committee, to whom they were greatly indebted for the great pains they had taken, decided that the prize should be awarded to Jessie Lunham—(applause)—who, he was pleased to say, had previously been there to receive prizes and certificates. She was a credit to Hume, and an example to the laggard young men, who ought to have done the work that she had been doing. (Hear, hear, and applause.) The papers of the other two competitors for the prize —Hannah Cuthbert and Agnes Temple—were considered equal, and as he desired that they also should receive prizes, he would have much pleasure in sending two books to Mr. Cuthbert to be given to them. (Applause.) Having emphasised the remarks made by Mr. Gunn as to the desirability of the young men of the parish turning out in greater numbers to the science class, Mr. Darling proceeded to present the certificates and prizes gained by the Hume pupils at the May examinations in connection with the Science and Art Departmenr, as follows:—

Agriculture—1st Class Advanced, with Queen's Prize—Jessie Lunham, Hume; William Storrie, Todrig. 2nd Class—Agnes Temple, Walter Aitken, George Aitken, Thomas Cuthbert, Hannah Cuthbert, Hume. Elementary—George Wilson, Janet Gibb, Hume.

Botany—1st Class Elementary—Alexander Goodfellow, Todrig; Thomas Cuthbert, J. Cuthbert, Hume. 2nd Class—Maggie Robertson, Belmount; Agnes Temple, Hume.

Geology—2nd Class—Alexander Goodfellow, Thomas Cuthbert.

Chemistry—1st Class—Thomas Cuthbert, Alexander Goodfellow.

Free Hand Drawing—Advanced, Pass Certificates—Thomas Cuthbert, William Mills, Sweethope; Andrew Aitken, Robert Hume, Walter Aitken, Hume; Alex. Goodfellow, William Storrie.

After having presented the prizes and certificates, the Chairman expressed the hope that the work of the class would go on with renewed spirit, and that the results of the examinations at the close of the Session would, if possible, be even more creditable than hitherto. (Applause.) He could not allow the present opportunity to pass without saying that they all felt very much indebted to the Rev. Mr. Gunn for his services in teaching the subject of botany in connection with the class at Hume. (Applause.) He was sure that few parish ministers would act as Mr. Gunn had done in going between Stichill and Hume all last winter, in fair and foul weather, to teach a class. (Hear, hear.) Nothing but

love for his parish, love for his people, and love for the work could have induced him to do so. (Loud applause.) He (Mr. Darling) was sorry he could so inadequately express their thanks to Mr. Gunn.

PRESENTATION TO THE REV. MR. GUNN.

A very interesting ceremony now took place in the presentation to Mr. Gunn, by the members of the Hume Science Class, and others, of a very handsome Beck's "Star" Microscope (with objectives and polarizer), in recognition of his valuable services in having voluntarily taught some of the subjects connected with the class.

Mr. Thomas Barron, addressing Mr. Gunn, said that in the name of the farmers present and the students of Hume Science Class, he had to ask Mr. Gunn's acceptance of this microscope as a small proof of their esteem for him as a teacher. (Applause.) On the microscope they had caused to be placed a silver plate bearing the following inscription:—'Presented to the Rev. George Gunn, M.A., of Stichill and Hume, by the students of Hume Science Class, in recognition of his invaluable services in the inauguration of the Science Class, and of his zeal and ability as a science teacher. Hume, 10th December, 1888.' (Applause.) Of course, that inscription expressed very inadequately their feelings towards Mr. Gunn. As a teacher he had spared no effort in bringing his pupils up to the mark for their examinations, and in the stormiest nights of last winter he was always at his post. (Applause.) Other parishes around were imitating Hume in the formation of science classes, and he (Mr. Barron) thought it would be a good thing if the ministers of other parishes would likewise imitate the example of Mr. Gunn. (Applause.) It was the sincere wish of the members of the Hume class that Mr. Gunn might be long spared to use the microscope which they now presented to him, and that it might be to him a scource of enjoyment and profit. (Applause.) In conclusion, Mr. Barron read a letter which he had received from Mr. Alexander Goodfellow, a former pupil of the Hume class, who was at present studying at South Kensington, and who wrote saying that it was impossible to conceive of any one who had a greater claim to a mark of their esteem than Mr Gunn. (Applause.)

Mr. Gunn, on rising to reply, was loudly applauded. He said he had been completely taken by surprise in the presentation of their very excellent gift. He appreciated their kindness very much, especially the expression of good will on the part of those who had been his pupils in their evening classes. He had always considered that he was indebted to them rather than that they were under any obligation to him. They had made his work in connection with the class so extremely pleasant, that from time to time he looked forward to meeting with them in that room. (Applause.) He had had great pleasure in working under Mr. Cuthbert, who, during the six years that the science classes had

been in existence, had made Hume known throughout the length and breadth of the land. (Applause.) Mr. Cuthbert had at all times been the real teacher and organiser of the classes, and anything he (Mr. Gunn) had been privileged to do had been in association with Mr. Cuthbert. He had only again to thank them sincerely for their unexpected and valuable gift, in the procuring of which they must have exercised some self-denial. They had selected a very useful present, and one which would afford him much enjoyment. (Applause.)

Mr. Cuthbert, in the course of a few remarks, said he confessed to the association which had existed between Mr. Gunn and himself to which the former had alluded but he was sure that they could not have accomplished the work that they had done without the assistance of Mr. Gunn. (Applause.) They were all very sensible of the privileges which the agricultural class had enjoyed in having, under Mr. Gunn, a course of botany, chemistry, and geology going on simultaneously. (Applause.) Mr. Darling had given prizes which had been a great stimulus to the class—(applause)—and they had also been indebted to the science committee, and perhaps more to the farmers of the district, for books of reference. (Applause.) They could do with a few more such books, and also text books, and he thought that these could easily be obtained by having concerts and subscriptions, as was the case last year. (Applause.) In conclusion, Mr. Cuthbert spoke hopefully of the work of the science class during the present winter.

A cordial vote of thanks having been accorded to Mr. Darling for presiding, on the motion of Mr. Bertram, Little Mill, the meeting terminated.

When he passed away, the School Board of Stichill and Hume passed the following resolution:—"The Board desire to record in the Minutes their sense of the great loss which has been sustained by the death of one of their number, the Rev. George Gunn, M.A., minister of the united parishes of Stichill and Hume. For a continuous period of nearly twenty-one years Mr. Gunn was regularly returned as a member of this Board, and during that long period he applied himself with untiring devotion to the duties of his office. His counsels were at all times highly valued by his colleagues, while his unvarying courtesy and goodness of heart endeared him to his fellow-members, by whom his death is felt as a personal loss. The Board direct an extract from this Minute to be sent to Mrs. Gunn."

CHAPTER IV.

SCIENTIFIC AND LITERARY ACTIVITIES.—FREEMASONRY.

The following estimate of his scientific and literary activities has been contributed by two friends:—

Any estimate of Mr. Gunn's mind and character would be very inadequate which did not give prominence to his scientific

tastes and attainments. In Berwickshire and Northumberland, as well as in Roxburghshire, he was well known, especially for the last few years, from his connection with the Berwickshire Naturalists' Club, which he joined in 1879, soon after he came to Stichill. For a time he contented himself with attending the meetings and studying the local flora and the geological features of the district; for it was in botany and geology that his main interest lay. He paid much attention, however, to the ecclesiastical and social history of the neighbourhood, especially of his own parish. Nor were his many-sided activities bounded by these limits. He was deeply interested in everything pertaining to pre-historic Scotland, and he was always on the look-out for anything of an antiquarian nature to add to his collection—an old coin, a stone celt, a quern or a cannon ball shot from the battlements of the Castle of Hume.

"His first contribution to the Proceedings of the Berwickshire Naturalists' Club was an appreciative memoir of his friend the Rev William Stobs, Minister of Gordon, who died in 1885. It does not appear that any communication followed this till 1894, the year in which he held the office of president of the club. But the very fact of his elevation to that honourable position is a proof that he had become known to many of its members as one worthy of such promotion. His presidential address, delivered at the annual meeting at Berwick in October of that year had for its subject the early history of Stichill, ending with the year 1627, and is a long, minute, and clear account of the history of the parish, which must have cost him much laborious investigation. He gathered together from many sources all the facts bearing on the subject that can now be ascertained, and he scrupulously cited his authority for every statement of importance. The paper is a valuable chapter of local history, and is one of the best presidential addresses preserved in the Proceedings of the Club. In 1897 he wrote for the same publication a somewhat similar paper on the ecclesiastical history of the parish of Hume, now united to that of Stichill. This paper displays the same features as the other, careful accuracy, extensive survey of documents, clearness of presentation, and a deep feeling of sympathy with his subject. It is to be desired that the history of all our Border parishes should be as fully treated and by as competent hands.

In 1896 Mr. Gunn was associated with the late Dr. Hardy as joint secretary to the Club, and on Dr. Hardy's death two years afterwards he was unanimously appointed secretary, an honour which, considering the size and importance of the Club, the many different branches of science which it deals with, and the eminent merits of his predecessor, proves the estimation in which he was held by its members, and the value they set upon his services. He accepted the office with much characteristic diffidence, and only after it had been pressed upon him. The duties were multifarious and heavy, and the Club had been accustomed to a secretary of exceptional ability. But he modestly undertook to do his best,

and it may be sufficient to say that the confidence reposed in him by the Club was found not to have been misplaced, and that the expectations formed of him were fully realised. He set himself zealously to his new work, brought up to date the publication of the Proceedings which for several years had fallen into arrear, and maintained the standard of excellence to which Dr. Hardy had brought them. This work required judicious tact and entailed great labour, incessant correspondence, and much expenditure of time. He not only wrote for the Proceedings and edited them, but he had the onerous task laid on him of making all the arrangements for the six meetings that are held annually. And yet he never permitted his work as secretary to encroach upon his duties as a parish minister. The better he became known to the members the more popular he became. He proved himself a delightful companion in the excursions, always ready to receive suggestions, and to sacrifice his own ease and comfort for the sake of others. By his untimely death the Berwickshire Naturalists' Club has suffered a loss which it will not be easy to repair.

"Mr. Gunn had a very considerable acquaintance with geology, and especially with mineralogy, and possessed an interesting collection of stones and crystals which was growing year by year. Several distinguished geologists were among his friends, and nothing gave him greater pleasure than a scientific ramble in their company. In this connection he rendered a signal service to the Kelso Museum when two years ago he, in conjunction with Mr. Barron, one of his own pupils in geology, and now engaged in the geological survey of the Sinai Peninsula for the British Government, named and re-classified all its geological and mineralogical specimens, which were lying in confusion and disorder, so that they are now accessible and profitable to every student.

Besides all this, Mr. Gunn was an enthusiastic field botanist, well acquainted with the plants of his own neighbourhood, and delighting to travel far afield in search of rare specimens. In his hospitable manse there was always a characteristic welcome given to any of his botanical friends. He was a member of the Botanical and Cryptogamic Societies of Scotland, of the Scottish Alpine Botanical Club, and of the English Pteridological Society. In connection with the Alpine Club he had botanized on many of the Scotch mountains, and even as late as August, 1899, he accompanied it to the hilly country about Kirby Lonsdale, and studied a new flora there with much of his usual zest. It would be seen that he was not quite so vigorous and buoyant as of old, but none of his companions dreamt that there was anything seriously wrong with him, still less that his end was so near. In the summer of 1898 he joined two intimate friends on an expedition into the Tyrol to study the flora of the higher mountains, especially the Alpine *Primula*, and much of its pleasure and success was due to his admirable qualities as a companion, his good sense, his fund of

humour, his cheery disposition, and his unfailing good temper. Few will miss him more than the members of the Scottish Alpine Club, of whom he was always a most welcome and helpful associate.

Mr. Gunn turned his knowledge of botany to practical account in his garden at Stichill. He was a keen horticulturist and cultivated a large number of flowering plants and ferns, many of which few gardens can boast of possessing. His herbarium also was extensive and valuable. It is all the more remarkable that his taste for natural history should have been so pronounced, as he was city born and city bred, and had never resided in the country till his youth was past. Nor had he received any proper scientific education; his scientific tastes were natural to him, and the development of them was the fruit of his own study. His mind was naturally inquisitive, and eager to furnish itself with knowledge, and his industry in following his pursuits was unwearied. It was in archæology, in geology, and in botany that he mainly found relaxation from his professional duties.

When the *Kelso Mail* celebrated its centenary on the 13th of April, 1897, among the many interesting signed contributions which the centenary number contained, was an excellent article by Mr. Gunn on 'A Century of Church Life on the Borders.' Though necessarily confined in the matter of space, he succeeded in producing a graphic sketch of the period, reviewed from an ecclesiastical and religious standpoint, gathering together its main features, comparing the old state of matters with the new, and estimating both the loss and the gain. It was generally admitted at the time that he had been very successful in his treatment of the subject, and that his paper could hold its own among the other admirable papers which appeared in the same issue of the *Mail*. It may be mentioned also that he revised the proof sheets of Sir George Douglas' recently issued 'History of the Border Counties.'

If Mr. Gunn had been spared he would, doubtless, have added much both to his scientific and literary work, for he has been removed in the very prime of his life and vigour. He might have taken things very easily at Stichill, confining himself to quiet ministrations in his country parish. But it was not in his nature to take things easily; he was too energetic and active-minded to allow his faculties to rust. His connection with the Berwickshire Club would have supplied him with abundance of material for study and research, which he would not have failed to make use of. But it was not to be. His unfinished work has fallen from his hands, his projects for the future cannot be realised, he has answered to the great call, leaving behind him, enshrined in the hearts of his many friends, the memory of a good man, and of a laborious, useful life.

At the time of his passing, Mr. Gunn's literary and scientific friends wrote many appreciations of him and his work, from which the following selection is made:—

Sir George Douglas wrote:—"When I think over my long and latterly intimate acquaintance, I cannot remember one single instance when I found him anything but most kindly, cheerful, helpful, and sympathetically interested in anything that I might happen to be engaged in. Of how many of one's best and oldest friends could one say so much? . . . I was always grateful to him, and it is only now that I can appreciate at its full value the kind support and sympathy which he never failed to extend to me. There were several points on which we differed, on which he never hesitated to speak or write his mind with the greatest plainness, but always in such a manner as to add to the respect one felt for him without in any degree injuring one's consciousness of his general sympathy . . . When I was bringing out my local history last year, notwithstanding all the various useful tasks which he always had in hand, he read with promptitude and scrupulous care every word of the proof sheets, making minute and careful marginal notes and suggestions on almost every page."

Another wrote:—"All that I saw of your brother during the years of our acquaintance led me to entertain for him the warmest regard and affection. He was a man of high culture, and, at the same time, of the most kindly and unselfish disposition, and the news of his death will bring a keen pang to many a heart. The Club which owes so much to his able and devoted services will find it no easy matter to fill his place."

Again:—"He will be much missed, and to me it is a real personal loss. My garden contains many treasures with which he from time to time enriched it; and our meetings with the Club were always so pleasant. We were all looking forward to his activity as secretary of the Club, so full of promise. I looked upon him as an ideal secretary, as efficient as his predecessor."

One wrote thus to him near the end:—"Last night I thought of you much, and prayed to the Almighty for your restoration to your sphere of usefulness in His Church, and to the many friends who esteem your worth in the field of useful work which your lively and active nature enabled you successfully to cover." (General Boswell.)

"The country is very much the poorer to-day, for I never knew a man who seemed to command such universal admiration and respect as your brother did. The Church of Scotland may also deeply mourn the loss of one who was an honour to it."

Others wrote thus:—"A man in his position and of his acquirements can ill be spared, and you may tell him that night and morning he is specially remembered in my prayers."

And again:—"I lose one of my best friends. It must be a great, though melancholy, satisfaction to you to know how highly esteemed and beloved he was by all who were privileged to know him, and by none more so than by myself. I mourn for him as for a brother."

"In my short acquaintance with him I learned to admire his learning, and to respect his great warmth of heart. The memory of my visits to the manse will always be precious."

"From the first time I met him I was impressed by his wide culture, sagacity, noble loving heart, and modest Christian manliness of character. In him the world has lost a faithful Christian minister and lovely type of the Christian gentleman, and you a son worthy, not only of your warmest affection, but of your reverence. His death I feel as a personal bereavement, and this feeling will, I am sure, be the experience of all to whom Mr. Gunn was known, for of few it could be said with equal truth, 'a man greatly beloved.' He has gone to his reward in Heaven and received from his Saviour whom he served so well and faithfully in the work of the ministry, the welcome, 'Well done good and faithful servant, enter thou into the joy of thy Lord.'"

"I little dreamed, as did any of those present, when we heard him praying so feelingly and so earnestly eighteen months ago at the grave of his predecessor, Dr. Hardy, that he would be called away from duty and honour so soon. He seemed so suited to fall heir to Dr. Hardy's mantle; he was so painstaking, so diligent and patient and polite, that his premature death is a real loss to the Berwickshire Naturalists' Club, and it is no mere desire to say pleasant things that constrains one to exclaim, 'Well, if ever, here is a man who will be missed!'"

At a meeting of the Jedburgh Ramblers' Club, Dr. Fyfe said:—Since our last meeting here we have lost from our roll of membership a well-known and much esteemed fellow rambler—Rev. George Gunn, Minister of Stichill, and Secretary to the Berwickshire Naturalists' Club. It was a great honour to our Club that, "sua sponte," he requested to have his name placed upon the roll, and he showed in many ways his interest in, and his sympathy with the objects of our society. To one of our winter meetings last year he sent for exhibit a botanical collection, which, for fullness—especially in that obscure section, the British grasses—and for neatness of arrangement and perfection of specimens, I do not hesitate to say I have rarely, if ever, seen equalled, certainly not surpassed, and I have seen not a few such collections. On another and more recent occasion we had as a Club the happy opportunity of visiting his picturesque manse and beautiful countryside, and none of us, I am very sure, will ever forget the cordial welcome we received from the Minister of Stichill, and the warm hospitality of the "lady of the manse," his kind-hearted but now broken-hearted mother. As a Club we were under promise to visit again this year Stichill and Hume, a joy, alas! not now to be realised, at least under his friendly and genial guidance. There is no occasion for eulogy, and, indeed, it would be an impertinence on my part to offer it to such a man, but to my thinking Mr. Gunn stands out in strong contrast to many others, who, professing deep admiration for Nature's works, hold themselves severely aloof

from an intelligent study of the same—frightened by the bugbear of "evolution" and the "reign of law." No such false dread of science and its teachings had he.

> He strove to reach the mystic source of things,
> The secrets of the earth and sea and air,
> The law that holds the process of the suns,
> The awful depths of mind and thought—the prime
> Unfathomable mystery of God.

I beg to submit to you this motion :—"That we instruct the secretary to inscribe in the records of the Club the expression of the deep regret with which we have heard of the death of our esteemed member, Rev. George Gunn, and the deep sorrow and sympathy we feel for his bereaved mother and sorrowing brothers." Mr. Lindsay Hilson seconded. Mr. James Veitch said he would like to add a word about Mr. Gunn. No doubt the club had lost a very valuable member, but he looked upon his death as a personal loss to him, and a personal loss to the town of Jedburgh. At the time of their visit to Stichill, and subsequently to that, Mr. Gunn had made arrangements to come to Jedburgh and classify, which he was so well able to do, the remains of the late museum that they got out of the fire. He (Mr. Gunn) took a very deep interest in Jedburgh Museum, and fully intended and expressed the desire, almost within a few weeks of his death, that he might be spared to come and "redd up" the Jedburgh Museum again. He could not help expressing the feeling of loss which they had sustained, because it would not be easy to get any other gentleman on the Borders so well qualified to undertake this work.

And the final chapter was added by Colonel Milne-Home :—"It is my duty, as the newly appointed secretary of the Berwickshire Naturalists' Field Club, to convey to you and all the members of your family the Club's respectful and great sympathy with you, as formerly expressed by the Club at the special meeting held in Berwick for the purpose of electing a successor to their lamented secretary. So highly was the work done for them by your son esteemed, that it has now been resolved to divide the secretaryship into two parts. In a sense, I feel that your dear son's sudden call from the scenes of his valued life was a greater blow, because so unexpected in his very prime, than old Dr. Hardy's death. It was one of these episodes in one's experience hard to understand, but which we must each lay to heart to learn the lessons that are meant thereby. I would like, some day, to come and see his garden once more . . . ."

Appended are two brief extracts from reports of two separate excursions which the Berwickshire Club made to places of interest in Mr. Gunn's neighbourhood, the references to Stichill and Hume alone being given :—

Tracks were then made for Stichill. On visiting the church, Mr. Gunn briefly narrated the outstanding historical associations of the parish, referred to the ministry of the Rev. Mr. Redpath,

who wrote the *Border History*, and pointed out his grave. He also exhibited copies of the Baron-Court Minutes of Stichill from 1656 to 1801, and of the Statistical Account of Hume and Stichill made in 1627, and also a MS. volume of sermons by the Rev. Robert Cunninghame, of Wilton, dated 1694. The company next repaired to the manse, where, independent of the kindly hospitality of Mr. Gunn, that gentleman allowed the members to inspect a fine collection of district antiquities, including cannon shot—iron, stone, and half stone and half lead—gathered in the neighbourhood of Hume Castle, sword blades and handles, and a particularly fine celt from Fogo. Not less interesting were his collections of roses, prepared by the late Mr. Andrew Brotherston, whose lamented death deprived the district of much unfulfilled purpose; and collections of botanical specimens, prepared by Mr. Gunn himself; with an extensive and nicely arranged assortment of geological and other specimens. Detail here—though the whole display would be worthy of it—would overload our account of the day's proceedings.

On a later occasion :—

By the time that a re-start was made in the direction of Hume the weather had greatly improved, and a splendid view was obtained of the vast tract of beautiful country stretching eastwards and westward and to the south. Arrived at the village of Hume, the party repaired to the public school, where they first of all inspected a collection of local antiquities, which were exhibited by the Rev. Mr. Gunn and Mr. Thomas Brotherston, Hume Byres. The relics consisted chiefly of old cannon balls, horse shoes which had been found in one of the mossy fields in the neighbourhood, bullets for the cross-bow, an old sword (the blade of which was broken) having a copper handle covered with shagreen in the centre of its iron basket hilt, a large number of stone axes and whorls, a quern with a stone projection for a handle (which is of very rare occurrence), a smoothing stone, and hammer stones. An object of special interest was a leather head, which was called 'The Maiden.' In smuggling times the leather head was fixed on a tin body shaped like a woman. This body was carried on the saddle behind the horseman, who thus appeared to be riding in the company of a female friend. There was also exhibited a large fragment of the banded trachyte which was recently discovered at the Black Hill of Earlston.

At this stage the Rev. George Gunn read an interesting paper on the history of Hume Castle. Among other things, he referred to the ancient payments made by the Government to the Homes in the fourteenth and fifteenth centuries towards the defence of the castle. For instance, on 21st April, 1453, by the order of the King, Sir Alexander Home was provided with wine, swords and shafts of lances, for the defence of the house of Hume, at a cost of £20. The elaborate system of bales, or beacon fires, was traced back to the year 1456, when one fire announced that

the English were on the march, two that they were very near, and four—lit each beside one another 'like four candellis, and all at ayns'—signified that the invaders were of great power. James III. garrisoned the castle with sixty men under Lord Borthwick, and the wage paid to the soldiers was 2s. 6d. Scots a day for each spearman, and 2s. a day for each bowman. Referring to the Royal visits paid to Hume, he said that James IV. visited it possibly twice. During his latter visit an incursion by the Homes was planned, of which a few notices appeared in the treasurer's accounts, side by side with sums which related to the King's amusements. For example, there was this entry, under date November, 1406—'Giffin to the King to play at the cartis in Home, £2 16s., &c.' Forty shillings were also paid to 'John Mayne for twenty speirs to the raid of Home.' This incursion led to the battle of Duns on June 12th, 1497, which likely had a favourable issue to the Homes, whose messenger with the tidings the King rewarded. Passing reference was made to the story of the concealment of the body of James IV. of Flodden, in the well of the castle by Albany, and the means which he subsequently adopted for repairing and provisioning it were also detailed. The gruesome story of the death of Mons. De la Bastie, and the exposure of his head on the battlements of Hume, and the tying of his long flowing locks to the saddle-bow of the horse of Home of Wedderburn were also alluded to. Mr. Gunn then mentioned that repeated attempts by the generals of Henry VIII. to storm the castle were long ineffectual, as were also the attempts to take it by intercepting the parties bringing relief to the soldiers of the garrison, and by burning and destroying the corn and all the villages in the immediate neighbourhood. Hereford's third invasion, he pointed out, was interesting from two narratives regarding it, and related by Patten and De Beaugué. Sir Edward Dudley was left in charge of the castle with 60 musketeers, 40 horsemen, and 100 pioneers, with Lord Home's artillery of six brass and eight iron cannons, and with a good store of provisions. Various efforts for the re-capture of the castle were made by the Countess of Home and the Privy Council of Scotland, which at length proved successful. The story was well told by De Beaugué. It was a rainy night, and the young captain, who had gone to bed, on hearing the alarm raised, got up and rushed out in his *robe du nuit*, and with sword in hand. He accused the sentinel on duty of having caused a false alarm, and, after having roundly scolded him, retired again to the warmth of his blankets. The band of Homes thereupon made a successful attack upon the stronghold. Mr. Gunn next referred to interesting letters which had passed between one of the Countesses of Home and the Queen Dowager, in which the state of Hume Castle, the poverty of the neighbourhood, and the hardships endured by the Homes through raids, were detailed. These letters closed with an urgent appeal for immediate monetary relief for payment of the garrison, and of

their debts due to the 'puir wiffis of Hume.' In 1557 the Queen Dowager visited the castle, bringing in her train eight puncheons of wine and thirty score of cannon-shot carried on horseback in creels. Queen Mary also visited the castle from Kelso, and the story was related that on one occasion she stayed two days at the place recovering from a slight accident which she had met with. Sussex laid siege to the Castle of Hume, and was successful on his second attempt, more, however, through stratagem than daring, for just when the defence was on the point of succeeding, the stronghold was given up on receipt of a letter from Lord Home advising the defenders to accept easy terms. When the castle was garrisoned by the Covenanters, Captain Ker showed his solicitude for the spiritual welfare of his troops by memorialising the Presbytery of Kelso for the services of ministers in the capacity of military chaplains. The story of Cromwell's siege of Hume Castle by his deputy, Colonel Fenwick, was related, when the Governor of the Castle, John Cockburn, replied to the summons for surrender in the well-known children's rhyme—

> 'I, William o' the Wastle
> Am now in my Castle,
> And a' the dowgs in the toon
> Shanna gar me gan doon.'

The Governor was, however, soon forced to yield. The last historical references made to Hume was related to the False Alarm of 1804. It was mentioned that there was a traditional story to the effect that on the occasion of the 'lighting of the beacons' one Hume man was so terrified at the speedy approach of the French invaders that he actually hid himself in the case of his own eight-day clock. The clock, moreover, was still preserved in the village. It was further stated that on the night of the alarm that there was much wailing and weeping amongst the farm servants at Hume Byres, who, it was said, passed the long and anxious night crouching under beds and tables and in other hiding-places. All this was in strange and striking contrast to the magnificent bravery of the Volunteers and Yeomanry, who, on the first alarm, marched with alacrity to their several *rendezvous*.

Having listened intently to Mr. Gunn's interesting and highly informatory paper, the party paid a visit to the castle itself, when its various features, including the well and the inner keep, were inspected with much interest. From the high vantage of the castle ground a splendid view was obtained of the far-spreading Merse, the richly-wooded and well cultivated landscape looking lovely in the soft moist sunshine. Having feasted their eyes for a few minutes on the pleasing prospect, the party directed their steps to the old churchyard, the old stones and the 'pest knowe' in the corner coming in for special notice. Mr. Gunn mentioned that the quadrangular iron bell belonging to the old Church of Hume was of the Celtic type, and that it was preserved in Kelso Museum, where there was also a brass basin, profusely

engraved with peculiar figures, which had been found in the old Verter Well. The earliest mentioned minister of Hume was Orm, who was priest before 1127. The site of the high altar where the dowry of Margaret, daughter of James Ker, to Lord John Home, heir to the earldom of Hume, was to be paid in 1471, was pointed out. Mr. Gunn also briefly touched on the history of the parish.

Mr. Gunn was a member also of the Botanical Society of Edinburgh. At a meeting of the last mentioned held on the 8th February, 1900, the Rev. Dr. Paul read the following :—

Far beyond the bounds of his parish his friendship was prized by a large circle. He was a singularly friendly man, and he had the faculty of making friends wherever he went. There was an attraction about him which it is not easy to define, but which was based on his good sense and humour, unselfishness, honesty of character and sympathy, and a loveableness which it was impossible to resist. While he added to his friends every year, he never lost one of them, for not only was he very careful of the feelings of others, but he was not a man of changeful moods—at times hearty, and at times cold. You felt you could depend upon him—he was always the same, one you could rely upon and trust. This was one of the most marked features of his character, as all who knew him will be ready to testify. Nothing pleased him better than to be in a position to assist another in any way, and he would put himself to more trouble for others than he would care to do for himself. Few men have been more popular among their acquaintances, but he did not court popularity—it came to him unsought, as the result of the genuine and sterling qualities of his own character.

He had never received any proper scientific education, but from the time of his going to Stichill he began to use his leisure hours in acquiring all the information he could on the three subjects that interested him most—botany, geology, and archæology. Of his connection with the two latter sciences it is not necessary to say much here. His knowledge of geology was considerable, especially of mineralogy, and he had a very interesting collection of stones and minerals, all carefully classified and named. Along with his friend and former pupil, Mr. Barron, at present engaged in a geological survey of the Mount Sinai district, he re-arranged all the geological specimens in the Kelso Museum, which were before in a confused state, and unfit for any educative purpose. In archæology, also, he had made good progress. He studied the remains of pre-historic life in Scotland, and was something of an authority in connection with that subject. Anything old had a fascination for him, and he had gathered together many interesting relics. He loved to investigate old Scotch ways and customs, or to work out from ancient documents the history of a ruined building like the old Castle of Hume in his own parish. But it was perhaps to botany that he dedicated most of his spare time. He was a good field botanist, and it was mainly field botany that

attracted him. He was a member not only of this Society, but of the Scottish Alpine Botanical Club, and of the Cryptogamic Society of Scotland. His knowledge of the wild flowers of Scotland was extensive, and he delighted in a botanical ramble which might add something new to his list. In 1898 he accompanied two of his friends to the Southern Tyrol, and the new flora opened out to him there as a source of intense pleasure to him. One of the most interesting communications recently made to this Society was an account of that expedition, read by him in April last. In his manse garden at Stichill he found an unfailing source of interest in the cultivation of a large number of plants which he had collected from many quarters, and he had a special love of Alpines, which he grew in his rockeries with great success. A new fernery had just been finished by him before he left his manse for ever. He possessed also a good herbarium, to which he was always making additions. He had acquired the herbarium of the late Mr. Andrew Brotherston, of Kelso, a collection valuable especially for its willows and roses, but, unfortunately, a portion of it was injured by fire after it came into his hands. From every expedition he returned with new specimens to add to his store. He would not have pretended to much knowledge of scientific botany, but he was one of those botanists who love and study wild plants, and who, in different parts of the country, have done so much to keep alive and extend an interest in our native flora.

In his own district Mr. Gunn was best known as the Secretary of the large and prosperous Berwickshire Naturalists' Club, the oldest field club in Britain. His predecessor in that office, the late Dr. James Hardy, of Old Cambus, was a man of exceptional ability and scientific knowledge, and it shows the esteem in which Mr. Gunn was held that he was chosen to succeed him. His duties required for their successful discharge great tact and judgment in dealing with men, as well as knowledge of the many different branches of science which the Club pursues, and they entailed much labour and incessant correspondence. Without encroaching upon his parish work, he found time to undertake these, and to perform them to the perfect satisfaction of the Club. Dr. Hardy had brought the "Proceedings," which are published annually, to a high pitch of excellence, and Mr. Gunn devoted himself enthusiastically to maintaining the standard they had reached. In a very short time he worked off the arrears that had accumulated, and issued one part after another until he had brought them up to date. He not only wrote for and edited the Proceedings, but the onerous task devolved on him of making all arrangements for the six meetings which are held every year in Roxburghshire, Berwickshire, and Northumberland. He thus came into contact with all who are interested in science in these counties, and the more he became known the more he was respected and liked. In the various expeditions of the club, as in those of the Scottish Alpine Botanical Club, he was a charming companion,

genial, warm-hearted, good-tempered, and amusing, and none will miss him more than the members of these two Clubs, whose meetings he was never absent from."

AS A FREEMASON.

For nearly twenty years Mr. Gunn was a prominent figure in the Masonic concerns of the Border district and of Scotland. He was initiated in the Lodge of Kelso, No. 58, by his co-presbyter, the Rev. Peter M'Kerron, about 1881-2, and after holding other subordinate offices in the Lodge, he was elected and installed R.W.Master on St. John's Day, 1887. This office he held with much acceptance for the usual period of two years. On the 15th of April, 1891, he was installed Provincial Grand Chaplain of the Province of Roxburgh, Peebles, and Selkirk Shires; and in November, 1893, he was unanimously elected Chaplain to the Grand Lodge of Scotland. The latter office he held for the prescribed period of two years, and the former till July, 1898, when, owing to the pressure of other duties, Brother Gunn requested that he might be relieved of the responsibilities of office.

At the quarterly communication of the Provincial Grand Lodge of Freemasons of Roxburgh, Peebles, and Selkirk Shires, held at Galashiels, on the 15th day of January, 1900, before proceeding with the ordinary business, it was moved by Bro. W. Y. King, Past Provincial Senior Grand Warden, and unanimously agreed to, that the standing orders be suspended in order that fitting reference might be made to the lamented death of Bro. Rev. George Gunn, M.A., of Stichill, Past Provincial Grand Chaplain of the Province, and Past Grand Chaplain of the Grand Lodge of Scotland. In moving a resolution that a minute of regret at the loss of so worthy a man and so enthusiastic a Freemason be recorded, Bro. King said he had some difficulty in speaking freely upon the subject, because Bro. Gunn and he had been very closely associated during the ten years they had been together on the Borders, and they had spent many happy times together, but he was safe in saying that Bro. Gunn was a man most widely esteemed, and in his opinion, an ideal parish minister. In this assembly, however, they missed their departed brother especially as a Mason. His services to the craft, as Master of Lodge, Kelso, No. 58, as Provincial Grand Chaplain, and as Grand Chaplain, were well known to all the brethren, while the able speeches he made at ceremonials in which this Provincial Grand Lodge in more recent years had engaged, and, more particularly, that which he delivered at the consecration of the new Masonic Hall, at Selkirk, must be fresh in their memories. Several of the brethren present spoke in support of the resolution, and, in doing so, gave expression to the deep sorrow with which the intelligence of the decease of Bro. Gunn would be received, not only among the brethren of the Lodge of Kelso, but by those of this Provincial Grand Lodge and the daughter lodges, as well as in Grand Lodge. They recognised

that into Freemasonry he carried the same zeal and capacity which he manifested in the other spheres of his activity. The deep interest which he manifested in the affairs of the Lodge in which he was initiated, his exact knowledge of Masonic ceremonial, not less than the prudence and fidelity which he displayed in the various offices to which he was called, would not readily be forgotten by his brethren in the Province, and the many able and impressive, and eloquent exhortations which he delivered in the capacity of Chaplain would remain among them as "the voice of one who, though dead, yet speaketh." It was further resolved that Provincial Grand Secretary be instructed to communicate an excerpt of the above Minute to the sorrowing relatives of their deceased brother, as an expression of sincere and deep sympathy with them under their heavy bereavement.

After his passing, the Prov. Grand Master wrote concerning him:—"I can assure you that he will be very much missed by all those who have been associated with him in masonic duties, as he invariably carried into these the same earnestness, zeal, and enthusiasm as he did in any other work he took in hand. Whether as a clergyman, a scientist, or a Mason, he had at all times commanded general admiration; and his loss will be, I am sure, deeply felt in all the various spheres of his former activity."

Here is an account of a masonic celebration in which Brother Gunn took a leading part:—

MASONIC FUNERAL LODGE.

A recent meeting of the ancient and honourable Lodge of Kelso, No. 58, took the form of a funeral lodge in memory of Brothers the Rev. P. M'Kerron, A.M., P.M., 58, and P.P.G. Chaplain, and Bart. Logan, S.D., 58, all the brethren appearing in full mourning, their jewels and insignia being draped in crape. Bro. W. R. Plummer, R.W.M., presided, and was supported on the dais by a large number of Past Masters, and there was also a good muster of the brethren in the body of the hall. The lodge having been duly constituted, and the Minutes of the previous meeting confirmed, it was passed to the second, and then raised to the third degree, when a very impressive service was said and sung by all the brethren present, Bro. the Rev. J. G. S. Napier, S.W., officiating as chaplain. The following eloquent oration was delivered on the occasion by Bro. the Rev. G. Gunn, I.P.M., who was accorded a hearty vote of thanks at the close of the proceedings, and unanimously requested to allow the oration to be published. Having descended from the dais and taken his position at the oratory, the Rev. Brother spoke as follows:—

"We meet to-night in circumstances sadly different from our usual happy surroundings. At our ordinary meetings no voice of hearty greeting is hushed, no eye glistens with the tear of sympathy, no trappings of woe upon this 'badge of innocence' which we wear touch our heart with mute grief, nor do these

draped memorials of our departed brothers or these sad symbols of their vacated offices form an afflicting sight. At these general meetings, sir, you are wont to employ and instruct your brethren in Free Masonry, and there the brethren in their turn interchange pleasant amenities, as well as display the harmony and ability of a lodge whose working of ornate ritual is held in esteem. Such meetings, however, constitute not all the charm of Free Masonry. There are certain truths which it proclaims, and which it is the abiding honour of Free Masons to illustrate and vivify, not perhaps as they ought, but as they are able. The brotherhood of 'the mystic tie' is founded on Belief in God. It farther declares that the hope of mankind in man's love to man rests effectually on the blessing of the Great Architect of the Universe. Especially ought we here to realise to-night its farther and nobler reference 'to the reunion with the companions of our former toils,' and to a sympathy larger than can be restrained to those of our brothers who meet our eye. Free Masonry points

> 'Above the smoke and stir of this dim spot
> Which men call earth to regions mild
> Of calm and serene air.'

whither our brethren have been 'summoned from this sublunary abode to the grand lodge above where the world's Great Architect lives and reigns for ever.' My purpose is to remind you that Free Masonry seeks to *dispel our ignorant fears* of death. They are traceable to that 'mysterious veil of darkness which the eye of human reason cannot penetrate, unless assisted by the light which is from above.' The light of a Master Mason liberates him from those gloomy conceptions which makes death dreadful to others. He at least may look the king of terrors boldly in the face, and, without more than natural reluctance, submit, as he must, to the chilling grasp of these icy fingers upon his heart. The Free Mason asserts that life is continuous, and is not rudely broken by the shock of death. He is unlike the Eastern King who reviewed his armies and wept as he reflected that in a short space not a single soldier should be alive. For the Free Mason from the very brink of the grave surveys with courage the prospect of futurity. He can declare a very Gospel of Death. Setting before his mind the existence of the Great Architect of the Universe, he bids us gratefully open our hearts to receive the declaration of Free Masonry that there ought to be no ignorant fear of death; that instead of true and faithful brothers whispering that they are mortal, it would be nearer the truth were they to assert that they were immortal, and were to live for ever. There is no room for further apprehensions here, if we thus have the certainty of continuing of life in better conditions.

> 'When thoughts
> Of the last bitter hour come like a blight
> Over thy soul, and sad images
> Of the stern agony, and shroud and pall,
> And breathless darkness, and the narrow house
> Make thee to shudder, and grow sick at heart,
> Go forth'—

and as exerted in the solemn ritual of our Third Degree, 'listen to the voice of nature which bears witness that even in this perishable frame resides a vital and immortal principle, which inspires a holy confidence that the Lord of Life will enable us to tramp'e the king of terrors beneath our feet, and lift our eyes to that bright Morning Star, whose rising brings peace and salvation to the faithful and obedient of the human race.' Conscious that his true life is to be thus directed under the powers of the world to come, the Free Mason realises that death effects his body and his physical powers alone. He recognises that it is an incident, one of many in his human life, by which the measure of his early days are fulfilled, and that, notwithstanding all that can happen there is in him 'a something that no stain on earth can tarnish, and no stroke of the world can bruise.'

"It is thus that Free Masonry *regards the future* with calm assurance. By no means does it forbid the human craving to sorrow at the death of a faithful member of our Ancient and Honourable Society. Having thus made death luminous, it helps us to be comforted by the compensations of these brethren who have been summoned hence to the Eternal Lodge on High. Even when death is sudden and appalling, when, as with our comrades, they were struck down in the full flush of their activities, when it seemed most necessary that they should live, for their work's sake, and for their family ties, even then Free Masons look to the glory of their present condition with confidence. The grave is not abiding. Through its gloom they have been upheld, purified, and raised to enter the Immortal Mansions of the Blessed, whence all goodness emanates.

"Once held, this truth surely can never be lost sight of. It affects for good our little life here. It ought to restrain Master Masons from living carelessly, as if there were no world to come, as though they were not sensible of their immortality. Were death the 'be-all and the end-all' of life, 'we'd jump the life to come.' But, rejoicing in their immortality, Free Masons cannot but endeavour by 'square conduct, level steps, and upright actions,' to live worthy of the grand revelation of the Almighty Architect to whom we must give an account of our actions through life. Free Masonry truly dissipates our ignorant fears of death by offering clearer and nobler conceptions of our future well-being. It dethrones the evil within us, by presenting to us high motives to goodness, and it affords us lasting comfort in all our griefs by assurance of the sympathy of all true Master Masons, and by teaching us to 'dedicate our heart, purified from every baneful and malignant passion, and fitted only for the reception of truth and wisdom, as well to His glory as the welfare of our fellow-creatures.'

"With deep regret we express our sorrow at the decease of our brethren, the Rev. P. M'Kerron, P.M., 58, P.P.G. Chaplain, and Bart. Logan, S.D., 58. I do not refer here to the more public

services of Brother M'Kerron to his fellow-townsmen in the several trusts of which he was a member, nor to the discharge of his ministerial duties. Here I would remind you of his active interest in our Lodge for a long course of years. Passing through its various offices, he was unanimously elected R.W.M. We all remember with pride his exact knowledge of the ritual, and the prudence and fidelity of his management of No. 58 contributed largely to the success of the new Lodge. As one whom he initiated, it is becoming for me to express the impressiveness with which he conducted the ceremonial.

"Then the decease of Brother Bart. Logan fell with a shock upon us all—he was struck down as it were before our eyes. He recently saw the light of Masonry—indeed he was admitted by myself. It was a pleasure to see the enthusiasm of his preparations and the intelligent interest he took in all our concerns. The zeal and the business-like capacity which he showed as our S.D. gave promise of future usefulness—which, alas! has been frustrated by death. We do well to express our sympathy with the bereaved. Whilst we deplore the loss of our fellow-labourers, and rejoice in the assurance of their immortality, let us lay to heart the lesson of their lives, and let us work whilst it is day. Let us prepare ourselves for our last summons by a thorough study of our impressive ritual, and of the requirements of the V.S.L. Let us remember the Exhortation of the Charge after Raising: that 'duty, honour, and gratitude now bind us to be faithful to every trust, to support with becoming dignity our new character, and to enforce by example and precept the tenets of our system.' Then when summoned to Grand Lodge on high, we shall pass safely, under the protection of the Architect and Ruler of the Universe, through the valley of the shadow of death, and finally arise from the tomb of transgression to shine as the stars for ever and ever.

> 'Oh may I join the choir invisible
> Of those immortal dead who live again
> In minds made better by their presence; live
> In pulses stirred to generosity,
> In deeds of daring rectitude, in scorn
> For miserable aims that end in self,
> In thoughts sublime that pierce the night like stars
> And with their mild persistence urge men's search
> To vaster issues.'"

THE MINISTER IN JOURNALISTIC AND HISTORICAL WORK.

George Gunn inherited from his father, not only that father's qualities of heart and mind, but his literary tastes and powers as well. As if the tale of work related in the preceding pages were not enough for any one man, he needs must take up Journalism. The instinct was strong and would not be denied, and at this juncture the young minister had to form a strong resolution, which he faithfully, too faithfully, kept. When he discovered the natural man warring against the spiritual, in other words that his secular

predilections might, in time, come to occupy time which ought to be devoted to his people and ministry, he decided to reserve the hours of night for his recreations. He so arranged his time that the whole of the day was given over to the work of the parish, to his duty in the family, and to social intercourse with his neighbours. At night when all was quiet, and the family and visitors retired to rest, he then gave himself up to his literary avocations. For the greater part of his life at Stichill he pursued this undoubtedly wasteful system, drawing upon his vital nerve forces at a time, when, after days of hard physical and mental exertion, they ought to have been allowed to recuperate. There can be no doubt that this wasteful drain on his physical resources lessened the rallying powers of the body when his fatal illness gradually stole over him. But at the time of these midnight laborious pleasures, he did not appear to be any the worse, and, in addition, they afforded keen delight and relaxation from the cares and anxieties of his Office.

The first work of the kind he appears to have taken in hand was "The Minutes of the Baron Court of Stichill, from 1656 to 1807." These Minutes exist in their original manuscript volume in Stichill House, and describe the transactions of the Court which the Baron, or his factor, was wont to hold, at stated intervals, within the Parish Church. They are occupied, mostly, with chronicling the minor parochial offences, debts, and scandals, with their fines and punishments, whose record in Court books and Kirk Session Minutes make up so much of the history of the time. Another work which cost him an immense amount of research and original investigation was "The Early History of Stichill, up to 1627." On the same lines, and also showing much enquiry, is "The Church of Hume." Had he lived longer, he would have brought out a larger history, that of "Hume Castle and the Village of Hume," arranged chronologically from the earliest times. These four historical works reveal great perseverance and laborious conscientious research. He possessed the true historian's instinct. He conjectured or supposed nothing, he drew no inferences, nothing was set down unless chapter and verse could be cited. The results, if less interesting than those romances dignified with the name of history, were certainly more accurate and trustworthy to any student desirous of obtaining an accurate knowledge of the subject.

In 1890-91, the journalistic instinct was strong upon him. It had been aroused a few years previously by the campaign against the Church of Scotland, which, about that time, became a prominent subject in politics. In these years he wrote a great number of leading articles for the newspaper press, all bearing, principally, on Disestablishment. Three of these, referring more to the general, as opposed to the local aspects, are appended here as souvenirs of his style and curiosities of a past propaganda. By way of variety from these political writings, he undertook the reviewing of books. This was more congenial, and was undertaken

and carried out in a spirit of fairness and conscientiousness. Nothing, however, was allowed to pass, and he was unsparing in his condemnation of all slipshod or inaccurate work. All this newspaper work was performed gratuitously, but from it he derived pleasure and relaxation.

Here is one of his leading articles upon Re-union and Co-operation in the Churches:—

In one respect at least the present is a melancholy chapter in Scottish Church history. Though face to face with the sin and the misery and the irreligious aspirations of the "submerged tenth" amongst us, the Presbyterian Churches do not unite in an endeavour at rescue. Often little else seems to animate them, than sectarianism, which prompts them to an unhealthy rivalry, and to a feeling which comes near "hating each other for the love of God." "Oh! the pity of it, Iago, the pity of it!" To lay minds the continuation of the schism is unnecessary, now that the old wrongs have been righted by Acts of Parliament, and by the revenges which the whirligig of time brings about! The responsibility for this state of affairs is the greater, not only that the churches are at one as regards the *fundamentals* of faith and morals, but that they have placed their ministers, two and three together in rural parishes even, to do work which one of them could do better single-handed. Two of the denominations apparently suffer their material interests to intervene between them and a "union of hearts," which would go far to make the Church of Scotland believe that it was with a view to a wider union, as well as for its good, that they were seeking its Disestablishment and Disendowment. It is not without its interest that in co-operating for its overthrow they gratuitously forswear allegiance to one of the principles on which their own churches were founded, as, on their own showing, their mother church, with little change, could be made even a greater blessing to the land. A re-united Presbyterian Church would be more easily achieved on this basis than on the deeper hatreds aroused by its destruction. That wrong would be insuperable. It is of importance to consider another and kindred point. The advantage of an Established Church may be clearly seen when contrasted with the position of the Dissentient Churches in the eye of the law. Repeated decisions of the Court of Session have described them, when referring explicitly to the Free Church as a "private association of individuals" (Lord Ivory); that those individuals "have no jurisdiction whatever, ecclesiastical or civil" (Lord Deas); that "if the General Assembly of the Free Church violate the constitution and rules of the Association called the Free Church, redress can be obtained in the civil courts" (Lord Colonsay); that if they "go beyond the constitution, they are acting *ultra vires* —they are acting . . . in breach of their own solemn compact; and the proceedings which they thus perform may be quashed and declared to be void" (Lord Ivory). Whereas the Church of Scotland is described by Mr. Gladstone to be the freest Church in Christen-

dom. The late Lord Justice-Clerk Moncrieff declared that "within their spiritual province, *the Church courts are as supreme as we are within the civil.*" The establishment of the Church secures a legal jurisdiction and a recognised sphere in which its courts are independent and supreme. In spiritual matters, and within its constitution, it is not accountable to the Civil Magistrate nor to the Crown. It is responsible to God alone. It is our nation's expression of homage to Him, its authorised declaration on behalf of the people of this land that the State of Scotland and its Constitution are distinctively Christian. It is not only one of the Articles of the treaty of Union, but the first oath of the Sovereign on accession to the throne is to uphold the Church of Scotland, which is thus declared to be one of the Estates of the Realm of Scotland. It is to the credit of the State that it has thus recognised its corporate existence with its own functions and obligations and privileges. The State has declared that these shall be Christian, and the only security that they shall remain so environed and that the Sovereign shall profess the Christian faith, is by establishing the Church of Christ. All the more that Christ has said "My Kingdom is not of this world" is it our imperative duty of nationally acknowledging Him by whom kings reign. It is miserable that the Presbyterian Churches, might we not say the ministers mainly, are fostering embittered feelings against their neighbours, and that the threat at transferring the Church question from them to the laity is freely used. Is it too much to ask that they should let one another alone and bury their animosities in hastening to the nation's call to lead "the forlorn hope" against the ghastly evils of the day. These evils are inimical to all the Churches alike—to the existence of Christianity itself,—and "in a day like this, it is treachery to their Master, and suicidal faithlessness to themselves, for the Churches in Scotland, so closely akin to one another, to enter on a war that might be easily avoided, and to waste in fighting about church arrangements those energies which are more than needed to repel the common enemy—the enemy of God and of the best interests of men—who is thundering at all their doors.

The following article treats of the Development of the Protestant phase of the Church of Scotland after the Reformation in 1560:—

Although the question of the Disestablishment of the National Church has been vigorously agitated for long, the circumstance is not without interest that few speakers refer to the history of the origin of the Established Church of Scotland. This is the more unfortunate, as by a calm study of the facts of the case the injustice and disingenuousness of the present organised system of attack will appear. Their discontent with the present aspect of ecclesiastical affairs in Scotland is inducing Liberationists to try to make gain out of a defective knowledge of the History of the Rise of the Church. As the contest is going on, there has been an

outburst of heat which has generated keen feelings, strong tempers, and bad language, which are all apt to obscure an intelligible understanding of the facts. To refer to them now, though with no desire to "make capital out of old quarrels in the interests of new ones," demands no apology. The substitution of the Protestant instead of the Romish form of religion in our land is a story of vital significance and importance. This reformation was the work of the people themselves. Here is a striking difference between ours and that of England. There Henry VIII. was the moving spirit, and the supremacy of his Crown was the real question at issue. But here changes in doctrine and ritual were demanded and carried out by the people in spite of opposition by the Government under the Regency of Mary of Guise, widow of James V., and mother of Mary Stuart. The Romish Church had become oppressive, its wealth was overgrown, its morals were corrupt and some of its prelates, like Cardinal Beaton, degraded their manhood and their faith by a life of open licentiousness and worldliness. Under the influence of Patrick Hamilton, George Wishart, John Knox, whom Mr. Froude looks upon as the grandest figure in the entire history of the British Reformation, and others who suffered martyrdom in the cause, the new doctrines gained a hold on the minds of the Scottish people which they have never lost. Under the force of the religious awakening, the whole country was overrun with evangelists who soon restored pure religion, and afterwards brought about the right adjustment of civil government and spiritual jurisdiction and the mutual influences and relations of Church and State. On the 17th August, 1560, the representatives of the newly Reformed Church obtained the sanction of the Scottish Parliament to the new Creed, or Confession of Faith. By this deed the rulers, the mass of the priests, and the people transferred their allegiance from Popery to Protestantism. They reformed their Church, and before it was organised or endowed, before the territorial divisions of the parishes were accepted, or teinds or tithes were set apart for the support of preachers or readers, the representatives of the Scottish nation in the nation's interest made expression of the national homage to Him who is Ruler of Nations. They did not believe in the extreme Voluntary principle that a nation, as such, has nothing to do with religion, or as a Committee of the United Presbyterian Church declared, that "civil legislation ought not to extend beyond the outward and secular affairs of communities." They would have shrunk from this frank avowal of what is tantamount to national atheism. They would have disinherited any church of Presbyterian origin which doubted the nation's duty to Christianise its people, to promote Christian worship, and to oppose the purifying influences of religion to the immorality and irreligion of our large towns. They would have called them recreant ecclesiastics, could they have imagined clergymen agitating for the State to make no acknowledgment of

a God or a Saviour, to take no account of religion either in national affairs, by way of thanksgiving or humiliation, on suitable occasions, or in the education of the young, or in procuring ordinances for the poor, or securing the observance of the Lord's Day. This is voluntaryism of a type which would have indicated an incredible religion to Knox, which he would have disowned as dishonouring to Christ and as assailing His Crown Rights Yet, it is the logical outcome of the Disestablishment of the Church. Fortunately the Dissentient Churches are better in practice than in their professions. For you have evidence of their inconsistencies, as when they use the rates to teach religious education, or call upon the Civil Magistrate to enforce "the good laws of the State respecting the Sabbath, with greater vigour!" Still, to divorce the Church from its connection with the State, after all that can be said, is to unchristianise the State.

Finally, a third article from the pen of Mr. Gunn is quoted as illustrative of his opinions regarding the Teinds and Disendowment of the Church.

In seeking the Disestablishment of the Church of Scotland its enemies have a keener glance to the corollary of its Disendowment. If the former part of their programme is achieved, the National Church will be disassociated from every future civil power and duty. By the latter word they seek to deprive it of its worldly goods in order to impede its progress, if not to imperil its continued existence even as a church. By these means, although they may not care to avow it, and may try in their better moments, which come all too seldom, to disguise it from themselves, the Dissentient Churches hope to rid themselves of their most powerful competitor, and to divide Broad Scotland between them, so far as Presbyterianism is concerned. The question of the Endowments of the Church of Scotland cannot be said to be second-rate. Although on the floor of the General Assembly and at Church defence meetings there has been expressed, with wonderful unanimity, the opinion, that if the present agitation should issue in the deplorable alternative of a compromise between the maintenance of the National Church and its spoliation by the appropriation of its funds for secular uses, the Church would surrender its right to the teinds. Only it is as well to note that these endowments are not the property of the Church which its leaders can renounce at will or barter to secure any compromise. The Church, as will be seen, is merely the present recipient of a mortification, of trust-funds payable to its clergy. These and the communicants are the present beneficiaries, and they are bound by every tie of honour to hand the endowments on unimpaired to succeeding generations. This privilege of receiving certain annual payments out of its own funds was legalised by the State. The moneys are not derived from National Funds, but from resources which have been handed down for generations as the patrimony of the parishes. They are known as the teinds, and do not belong

to the State nor to the Church. They are held in trust for the Church by the heritors of the parishes, that the people within their bounds should have religious ordinances secured to them. The outstanding facts of their modern history are well known and easily accessible. The endowments existed for the greater part as the property of the Roman Catholic Church. There are Charters and documents in existence in which portions of lands and teinds were handed over or bequeathed to the various religious communities to which they refer, by certain individuals. One relating to Ednam has been mentioned in public as showing that the monks there held their property under regular title from Thor. It some time ago afforded occasion for a flimsy sneer that the endowments should be restored to the Roman Catholic Church as the rightful heir. Like most, this sneer is an unjust statement of the case, and a revelation of a warped judgment. For the Roman Church, having become corrupt, the Scottish people, independently of their Parliament, reformed and reconstructed it. On the 24th August, 1560, at the request of the chief reforming clergymen and nobles, and for the people, whilst representing the old Catholic Church under the new name, obtained from Parliament the recognition of the Reformed Presbyterian as the Order substituted for the Roman. In the prevailing anarchy the King and the nobles seized greedily on the revenues and properties of the altered Church. It was years after ere the claim of the Reformed Church to the old Church property was legalised—for by Act 1567, c. 10, the thirds of all benefices were directed to be paid to the ministers of the Gospel, "aye and until the Kirk came to the full possession of their proper patrimony, which is the teinds." When Coleridge was asked by one "where was your Church before the Reformation?" he replied, "where was your face before it was washed?" It was to all intents the same Church before and after the Reformation which claimed the property. Years elapsed before the succeeding form of the Church could serve itself heir to the antecedent Church. All the same, however, the Church never repossessed its lands, save the glebes. The proprietors held it in too firm a grasp. So, after repeated legislation, the Parliament in 1617 declared that the possessor could retain the land, less the teind or tithe. That is not a tax. It is a small annual payment made to the Church out of its own legacies and gifts. Three hundred years ago the Church owned one-third of the property in Scotland. So that the present teind is only a fragment of the vast ecclesiastical property restored to its original destination, which had been diverted to the private and personal benefit of the landowners. Neither heritors, nor State, nor people are taxed in support of parish ministers. They cost the people nothing. In fact the Endowments of the Church of Scotland represent gifts dating from ancient times, and from all kinds of persons in all possible forms. They are all that is left of voluntary offerings given in the past for pious uses. They are

just the same as those gifts by which the Voluntary Churches have originated their stipendiary schemes in defiance and unbelief of the principles of voluntaryism, or as the Sustentation Fund of the Free Church itself! In the defensive attitude forced on churchmen by clerical or other agitators, the rights of the members of the Church have been ignored. Abundant reference has been made to the life-interests of the present ministers, and of the rights of Dissenters to the Parish Church revenues—but any reference to the rights of the 582,000 communicants is quietly dropped out of sight, perhaps with the remark that they must pay for their minister. Why should the majority be tyrannised over by the unscrupulous minority? Why should they be forced to become voluntaries against their will, against their principles? It cannot be done if the loyalty and good sense of Churchmen are awake to their possession of a Church which, more than any other institution, has made Scotland what it is.

CHAPTER V.

CLOSING YEARS.

Just before the closing years of the century the Minister was in the prime of life. He was firmly fixed in the affections of his people as their minister, pastor, and friend. He was thoroughly in touch with all the youth of both sexes in the parishes, owing to the interest which they individually felt he had in their welfare, from the proofs he had given of it in the teaching of the Science Classes, and from other more private, but none the less convincing, evidences in their domestic lives. These formed the details of his vocation as parish minister. For his avocations he had, first of all, his garden, which was always to him a steady source of unalloyed pleasure and instruction. In connection with it, his last great pleasure was the planning, construction, and stocking of an Alpine Rockery, whose specimens had reached the number of fifteen hundred when his illness occurred. He was likewise continually adding to his collections of geology, mineralogy, and archæology. In the winter evenings there was the herbarium to be arranged and labelled. For the last few summers of his life there were the excursions of the Berwickshire Naturalists' Field Club to arrange and personally conduct. He had also the arrears of the Club Transactions to bring up to date and the current numbers to produce. Besides these, there were his own investigations in the domains of local history to carry on. Thus the busy days and nights passed.

In July, 1898, as has been mentioned, Mr. Gunn was enabled to realise a long-desired expedition to the Continent for the purpose of adding to his Alpine Garden specimens of the primulas which grow above the snow line of the Austrian Alps. He was accompanied by two dear friends, the Rev. David Paul, LL.D., minister

of the Grange Church, Edinburgh, and W. B. Boyd, Esq., of Fauldonside. Appended is the account of the excursion read by him before the Bot. Soc. of Edin.:—

BOTANICAL NOTES OF A TOUR IN UPPER ENGADINE AND SOUTH-EAST TYROL, BY THREE FELLOWS OF THE EDINBURGH BOTANICAL SOCIETY.

By the Rev. George Gunn, M.A., Stichill Manse, Kelso.

(Read 13th April, 1899.)

This paper has been communicated to the Edinburgh Botanical Society on the invitation of the Council. According to wise traditions, the Society wishes to be kept in touch with the botanical researches of its members in other lands. Though vouched by one signature, this paper has had the benefit of careful revision by W. B. Boyd, of Faldonside, and the Rev. David Paul, LL.D. Without their aid the writer would have been even more reluctant to undertake a botanical survey of the tour.

Reaching Munich on Thursday, 21st July, 1898, we took a bee-line for the Botanic Gardens, which are prettily situated near the Crystal Palace.

As we were specially in search of Primulas, the gardener obligingly showed us his collection in the Rock Garden there. The critical specimens, unfortunately for us, had flowered some time before. He, however, gave us an opportunity, not to be neglected, of closely examining the foliage of *Primula pubescens*, Jacq.; *P. discolor*, Leyb.; *P. Muretiana*, Mor.; *P Flœrkeana*, Schrad; *P. tirolensis*, Schott; *P. viscosa*, All.; and *P. œnensis*, Thom. (or *daonensis*, Leyb.); and other hybrids.

We put off no time at Innsbruck, where the Botanic Garden rather disappointed us, but where the fissured fronts of the mountains, towering above the town, sorely tempted us to visit them.

Steinach, on the Breuer Railway, was our next stopping place. It is a pleasant summer resort, situated among majestic mountains and picturesque ravines. Here the Sills is joined by the impetuous Gschnitz, up whose valley for three hours or more we were to walk. The choice is offered a pedestrian of a high road presenting beautiful views, with the disadvantage of being sunny and dusty; or a footpath by the side of a river through moist meadows. The hay of these alluvial pastures had just been cut, so there were comparatively few flowers to beguile our way. On a dyke were grand specimens of *Asplenium septentrionale* of lengthy and elegantly cut fronds. On the bank, near the same place, were found plants not unfamiliar to us: *Silene nutans*, L.; *Salvia pratensis*, L., with large bright blue flowers; the smaller *S. verticillata*, L.; the common *Lithospermum officinale*, L.; *Cuscuta Trifolii*, Bab.; and *Monotropa Hypopitys*, L. The orchids were

more interesting. Best among them were clumps of a small pale yellow flowered one on thyme, which turned out to be the very rare *Epipogum Gmelini*, Rich.; others were *Gymnadenia Conopsea*, Br.; *G. odoratissima*, Rich.; *Neottia Nidus-avis*, L.; *Epipactis latifolia*, Sw.

Hurrying onwards, Trins, our half-way house of call, was reached in good time. This village nestles cosily at the foot of the Blaser Mountain. Between this and Gschnitz we observed large flowered *Diplotaxis tenuifolia*, L.; *Saponaria ocymoides*, L.; the dense *Saxifraga cæsia*, L.; *Pyrola uniflora*, L.; *P. chlorantha*, Sw.; the less rare *P. secunda* L.; and *Globularia cordifolia*, L.

These and other flowers of greater or less rarity persuaded us to linger on the road. In a sunset of exceeding lovliness, views of lofty mountains outlined the horizon in matchless colouring, and most prominent amongst them were the Tribulaun, rising to 10,175 feet, and the Habicht to 10,760 feet. The small hamlet of Gschnitz is 4,075 feet above the sea-level.

As it was towards evening, and as the keen air made us clamant for food, we hurried to the Herr Pfarrer's, who received paying guests, quite a number of whom were taking wine with each other in a shed which had been erected for their convenience near his house. His housekeeper welcomed us with smiles, which grew broader, from our failure to speak the language "understanded of the people." She spoke only Ladin, but was induced by the universal language of signs to provide us with food.

By way of interlude, may I take time to remind you that Ladin is said to be a corruption of many Romansch dialects. The late Dr. John Brown has recounted a tradition of its origin that I have not met with elsewhere. He said that the great Creator sent angels with bags of languages to all peoples, who, on their return, rendered an account of their stewardship. To his pressing inquiry whether all the tribes had been supplied, it occurred suddenly to one angel that he had seen one tribe, brave in endurance, living among the snows and rocks of a lonely valley in the Tyrol, who had been unaccountably omitted. But there was no language left for them. One last resource was tried. On collecting the empty bags, they were all turned inside out and well shaken, when here and there words of all shapes and sizes, of all sounds and meanings, fell out into a goodly heap. An angel was commissioned anew, and instructed to convey this mixture of all languages to this corner of the mountains. Hence, while Ladin is like no one speech, it yet resembles them all.

This story has given time for the Herr Pfarrer to return from duty, and in a harsh German patois to promise us everything—beds for the night, a trusty guide, and grand weather for the morrow. Here a bit of ill-luck befell us. The most intelligent guide was accompanying Herr Porta, whose name is well known in connection with Primulas, in his botanical researches in these regions. What was left for us was a strapping, stolid youth, who

cared nothing for flowers, was acquainted only with the frequented paths of the mountains, and spoke only Ladin—even more unintelligible when sounded through teeth closed on a heavy Tyrolese pipe, which, from 5 a.m. to 8 p.m., was only removed from his lips for the admission of sausage and brown bread and cognate et cæteras. However, and that was a lively satisfaction to at least one of the three, he undertook to return us safely to our quarters at nightfall.

So we started at 5 a.m. prompt for the Muttenjoch, which is a pass over the mountains separating the Gschnitzthal from the Obernbergthal. Crossing the rushing Gschnitz, which was there not far from its glacial source, our way led along a mountain-side shaded with firs, larches, and pines, and carpeted with *Linnæa borealis*, L. Here and there, in bushy places, a dark form of an Aquilegia, possibly *Aquilegia atrata*, Koch, looked still darker in the gloom of its setting. Other interesting plants caught our gaze. Every one was left severely alone in anticipation of richer poil amongst the Primulas. The weary shoulder of the hill was at length rounded. Here, perched on a bold outjutting rock over 6,000 feet high, were a church and monastery, in which old folks were interned while living, and round which their bodies were interred.

At last, nearing the top of the Muttonjoch, we were fairly captivated by a glorious display of colouring. Here, for a half-mile or more in breadth, a web of Primulas wove their rosettes so densely that they took effective occupation of the place, and killed out the grass. The sunny air was redolent of their fragrance, and crowded with swarms of fluttering butterflies, bees, and ephermal insects, hovering over the violet flowers, to the mutual advantage of insect and blossom. Close search amongst them was made, and we found that the vast sheet was mainly composed of *Primula glutinosa*, L., mixed with *P. minima*, L., with several intermediate forms between the two, such as *P. biflora*, *P. salisburgensis*, and *P. Flœrkeana*, Schrad. A few plants of *P. auricula*, L., and *P. farinosa*, L., were got a little lower down.

Our search for plants of this special genus precluded us from any systematic effort after other rarities. Still the following, amongst other flowers, were often seen :—*Hutchinsia petræa*, Br.—rather frequent on these limestone hills ; *Hedysarum obscurum*, L., with red instead of purple petals ; *Saxifraga cæsia*, L., *S. biflora*, All. ; *S. aizoides aurantiaca*, L. ; *S. aizoon*, L. ; the ciliate-leafed *Rhododendron hirsutum*, L.—more prevalent here than the rusty-looking leaf of *R. ferrugineum*, L. ; *Bellidiastrum Michellii*, Cass. ; *Andromeda polifolia*, L. ; *Androsace obtusifolia*, in sunny nooks ; *Pyrola uniflora*, L., and *P. rotundifolia*, L., of large size ; *Myosotis alpestris*, Schm. ; the violet *Linaria alpina*, Rich. ; and *Gymnadenia Conopsea*, Br. ; with certain sedums and potenttillas, and *Gentiana bavarica*, L. ; and *G. verna*, L. In a high meadow were thriving plants of *Cystopteris alpina*, Link. ; *C. montana*, Bernh. ; and

Polypodium calcareum, Sm.; tufts of crowberry, *Empetrum nigrum*, L.; the glistening evergreen bearberry, *Arctostaphylos Uva-Ursi*, Spreng.; and the trailing dark green Azalea, *Loiseleuria procumbens*, Desv., clung close to the ground, as if in search of greater warmth than can be had on the outstanding rocks and ledges.

Our return in the evening was something like a forced march, for Claus was hungry, if not athirst as well. One noticeable feature which we observed in our after-dinner stroll, was the extraordinary number of fireflies which flashed over the rapid water.

Having trysted Claus for next day, we started off at an hour unheard of in that late-slumbering valley, hoping to repeat upon Heimatkehl the splendid successes of our first day on the Tyrol. Neither Claus nor the Herr Pfarrer seemed sure of the whereabouts of this place, judging from their energetic and eloquent discussion, and the surprising vacillations of Claus's course. It turned out not to be a hill, but a very steep ravine, on its side densely covered with tall plants. Though we were striding over it in all directions, we could not discover a single hybrid Primula. Here and there, at long intervals, *Primula auricula*, L.; and *P. hirsuta*, All., were abundant, but not growing together, and therefore there was no *P. pubescens*, Jacq., which we specially desired to find. The feature of the neighbouring hill, from a botanist's point of view, was the vast display of *Arnica montana*, L.,; *Gymnadenia odoratissima*, Rich.; *Mulgedium alpinum*, Less.; and *Carduus acaulis*, L. Claus had the luck to pick up a solitary *Orchis ustulata*, L. Another plant that redeemed the day for us was *Delphinium tirolense*, Kern., with dark blue sepals and petals. *Potentilla grandiflora*, L., made a brilliant show on the rocky ledges, with its large yellow blooms. Very gummy bushes of a lowly Salix contrasted beautifully with the two Rhododendrons. On the whole, Heimatkehl was a disappointing field—perhaps arising from the lateness of our raid into these southern parts. There were compensations, however. On all sides we enjoyed magnificent views of glacier upon glacier. The Habicht rose in snowy majesty at the head of the Thal, where Claus tried, and better tried, to show us the wherebouts of the Innsbrucker Hütte with the insistency of a silent man who had at last found something to say. The difficult Tribulaun ascended precipitously in front.

An after-dinner talk with the Herr Pfarrer brought this excursion to a close, and an unlooked for dole to his poor box made clear that his English was limited to the expressive "Thank you!" We retraced our steps to Steinach that same evening.

The two days following were spent on the road to the Giudicaria Alps, farther to the south still. By train from Steinach we went over and down the Brenner Pass, through curved tunnels and along precipitous tracks, which zigzagged hundreds of feet perpendicularly above the line by which we were at last to come

to the Brenner station and cross the watershed between the Adriatic and the Black Sea. Passing the commercial Botzen, we at length reached Trent, which was to be our headquarters, not from its ecclesiastical associations so much as from its convenience and accessibility to the Val Daone.

The heat was oppressive, and the shade of the Sumach, *Paulownia imperialis*, *Catalpa bignonioides*, and other graceful trees which lined the principal streets, was very grateful. Magnolias, palms, olives, etc., ornament the public gardens all the year round.

From Trent by carriage down the Val Sarca would have been a most enjoyable drive with a milder sun and a less dusty limestone in the air. Parched and baked as we were, this drive was the finest of many splendid excursions. The road shows marvellous engineering. By fatiguing zigzags it is carried over steep hills and down profound ravines, along tunnels and galleries overhanging the gorge of the tumultuous Sarca. The rocks were clad with *Dianthus Carthusianorum* L., of vivid brilliance, which admirably picked out the yellow of the *Biscutella lævigata*, L., which grew in profusion there.

At last the Lago di Toblino was reached, where the darker olives imparted their tones to the pines and trees of the woods overhanging the shores. The heat and the dust contributed to our enjoyment of the Vino Santo of the castellan of Count Walkenstein. Still en route for Creto, for we were badly horsed, as the poor brutes had been evidently tired out before we started, we had to spend the night at Tione, the principal village in Upper Giudicaria. It lies at the confluence of the Arno and the Sarca. Bondo, Roncone, Lardaro, and Strada—little villages prettily situated with old frescoes on the faded whitewash of their houses, and curious gratings to protect their windows, interesting wayside shrines, and Romanesque churches and imposing forts in the midst of grand scenery—all were scenes which made the continuation of this drive of enduring charm. Our headquarters were at the Croce d'Oro at Creto or Pieve di Buona, almost the last village in Val Daone. Speaking her native dialect, the Italian landlady did her best to minister to our comforts. Though good of its kind, I have no doubt, to those who like it, the cooking, with so much garlic and oil, was not altogether palatable to our Scottish tastes. Through a chance visit of a German lady, the services of an English-speaking guide were secured for us. Frank Maestri had emigrated to Australia from this valley in his salad days, and had returned some years since with a modest competence. Investing his savings in a large house and croft, he became a great man in the little town, in which he gave us to understand that he had held various public offices with honour to the township and credit to himself. Unfortunately he cared little for Primulas. But he was a cheery and intelligent guide, and may be recommended to ny botanist who desires to study the flora of that district.

Our walk to Stabolette lay for eight miles or so up the Val di Daone, down which the Chiesa Water coursed in mad turbulence for the Arno and the Adriatic. The cobble stones of the thousand feet of ascent between Creto and Daone caused exquisite torture, at the end of the day particularly, and knocked our feet to pieces; but these cobbles formed the drainage system of the district, and prevented the numerous rills of the rainy season rushing all the soil into the Chiesa. We were near the Italian frontier. Adamello, and other giants amongst the mountains, shone with a glistering whiteness in the morning sun. Our guide had no good to say of his Italian neighbours, whom he branded as greedy poachers for their wicked propensity to rob the edible frogs from the ponds of his township.

Little botany was done on the road, as the Primulas lay a long way ahead. Good plants were frequently in evidence. There were well-grown and strong plants of *Asplenium germanicum*, Weiss.; while *Woodsia hyperborea*, R. Br., fringed the boulders; and *Struthiopteris germanica*, Willd., with fronds five feet long, on a low damp place at the foot of the wall. On the hillside, *Cyclamen europæum*, L.; *Anthericum Liliago*, L.; *Cephalanthera rubra*, Rich.; and mosses of wondrous luxuriance lined the stoney path.

In the grassy ascent, in close proximity to the Alp hut, were the annual cowwheats, eyebrights, yellow rattles, and louseworts of light hues, which, by their extraordinary profusion, imparted brightness to the emerald green of the field.

Keeping to our rule, every other flower was secondary to Primulas. Here *Primula minima*, L.; *P. spectabilis*, Tratt.; *P. auricula*, L.; and *P. daonensis*, Leyb. (or *œnensis*, Thom.), were gathered, but only four plants of the last, after most diligent search—perhaps because they were out of flower. The rare *Saxifraga Vandellii* Sternb., was got near the summit. Upon a craggy knoll close by the heads of the Edelweiss, *Leontopodium alpinum*, Cass., were expanded in sun-like stars of earth. There was also a distinct variety of a Pinguicula; but, as by ill-luck our specimens were left behind, we cannot speak positively of the species. It occurred nowhere else. Two forms of *Homogyne alpina*, Cass.—one with a bronzed underside to the leaf—were frequent, as were also the two Soldanellas (*Soldanella alpina*, L., and *S. minima*, L.), and, of course, *Ranunculus glacialis*, L. *Daphne alpina*, L., was also found here.

The flowers on this Stabolette were similar to those of Stabol-fresco, which we climbed on the Monday, after the refreshing rest of the Sunday at Creto. The morning walk along the valley was less pleasant; there was no shade, the air already was humid and oppressive, and not less so from the effluvium of goats that would keep close to us. The views of the long range of Monte Baldo were unspeakably grand. After a wearisome climb over wide uplands of meadow grass, we came on small plots of Primulas that had been long out of bloom, so that identification was difficult and doubtful, except in the case of *P. spectabilis*, Tratt.

Creeping along the lofty saddle-back, where *P. minima*, L., was in flower, and cautiously peering into precipitous depths, from which rose a great eagle that may have been a Lämmergeier, we had ample recompense for our disappointment and toil. These limestone rocks, light and grey in colour, were streaked with lines of darker lichens with notable effect; indeed it looked as if their regular striation were due to some liquid dye oozing out of the rocks. In the bogs were orchids which have been named before. *Gentiana lutea*, L., was plentiful, to the delight of Frank, who liked to munch its astringent root. *Soldanella alpina*, L.; *S. minima*, L.; *Aster alpinus*, L.; *Loiseleuria procumbens*, Desv.; and *Draba aizoides*, L., the same which is found at Pennard Castle, and Worm's Head in Glamorgan, were usually abundant, as were *Ranunculus glacialis*, L., and the Edelweiss.

Frank took the way home right across country, and treated the steep outlying spurs of the mountains as mere steeplechase fences. However, on sub-Alpine steeps, where the hay harvesters were tied to stakes and wore clamps, *Epipactis latifolia*, L.; *Orchis pyramidalis*, L.; *Cephalanthera ensifolia*, Rich.; *C. rubra*, Rich.; *Epipactis rubiginosa*, Crutz.; and *Orchis ustulata*, L., were growing to luxuriant size.

Frank Maestri's outspoken revelations of the superstitions and habits of his stay-at-home countrymen, and his dislike of the priests, were rather diverting. He also showed us some ores of lead and hæmatite, and offered to exchange his knowledge of the whereabouts of a rich mine with a British syndicate for a modest douceur.

He was up with the lark next morning to start us pleasantly for Trent. Thence by train to Meran, and from there, in two days of long drives, to Nanders, and then Samaden. So we came to Pontresina, our head quarters in the Upper Engadine.

The grand view of this route was the Ortler group of mountains. Their scarred and embattled fronts outlined the horison, and the jagged-pointed pyramid of the Ortler itself seemed to pierce the very heavens.

It was at once evident that we had passed from the limestone of the Giudicaria range to the gneiss and granites of the Upper Engadine. The scenery of the Lower Engadine is less attractive to those who have feasted their eyes on the grander sights above Samaden; although, by the way, above and below Samaden for a short distance the character of the landscape is less striking. For although the river Inn runs through it, it no longer presents its former picturesqueness. Straight symmetrical banks confine its straying waters, and give it the appearance of a mathematical canal. The vally of the Berninabach, which flows past Pontresina in the Upper Engadine, is very narrow. It is hemmed in by lofty mountains, and offers close views of attractive glaciers and snowy peaks. The Bernina group of mountains close it at one end, and the Inn, flowing from the lakes of San Moritz, Silvaplana, and Sils, at the Samaden end.

We could attempt the study of the botany of this wide area only in a fragmentary way. We chose that of the meadows and woods, and of the mountains of easy access. The dark woods around Pontresina, with the Heuthal or Val del Fain, may stand for the one, and the Piz Languard, with the shoulder of the Bernina and the Morteratsch glacier, will do for the other.

The Heuthal or Val del Fain is a valley about five miles from Pontresina, at an altitude of over 6,000 feet, and is about five miles long. We walked up to the head of the valley, and returned on one of the ridges. Every step was of entrancing interest to a botanist. This valley was an inexhaustible treasure-house of flowers rare and flowers common; of flowers of every conceivable colour—white and red, blue and yellow—in fine contrast to the cream and grey-coloured rocks and the green of the grassy slopes.

Of the many Campanulas the more interesting was *Campanula thyrsoides*, C., whose crowded spike was prominent at the side of the path, and was more difficult to dig out than *C. barbata*, L.; or *C. pusilla*, Hænk., which were very common. *Phyteuma orbiculare*, L., was widely spread amongst the rather infrequent *P. hemisphericum*, L., and *P. humile*, Schleich. *Lloydia serotina*, Richl., showed its milk-white fragile flower in close company with *Nigritella angustifolia*, L., *Helianthemum canum*, L., *Lilium Martagon*, L., *Anthericum ramosum*, L., *Saxifraga cæsia*, L., *Silene acaulis*, L. (pink and white varieties), and many orchids, some of which seemed more like hybrids than typical plants. The Edelweiss must not be omitted.

On the side of the roads, or amongst the woods that clothed the slopes of the mountains and led to San Moritz, were large patches of *Eriophorum alpinum*, L., side by side with bog-loving plants belonging to the *Carex*, *Juncus*, and *Luzula* genera. *Linnæa borealis*, L., was in luxuriance at the foot of tall firs which looked darker than they were really, from the confused festoons of *Usnea barbata*, of grotesque hoariness. *Lonicera alpina*, L., grew in a gully frequented by chamois, which we had the fortune to see at close quarters, and *L. nigra*, L., adorned some of the trees. We made the acquaintance also of the high-growing dwarf *Pinus mughus*, Scop.

Some trees, such as the Arctic Willows and the Arolla Pine, were conspicuous, and though now apparently indigenous, are not really so. They hail from Siberia. Sir John Lubbock informs us that they could not, under existing circumstances, cross the intervening plains, but must have occupied them when the climate was colder, and afterwards been driven up into the mountains, like the marmot and the chamois, as the temperature rose.

Here also, on rocky crevices, were Primulas which had flowered, but which were easily identified as *Primula viscosa*, All.; *P. hirsuta*, All.; and *P. integrifolia*, L.; and in the meadows were *P. farinosa*, L.

The Alpine flora of this neighbourhood, as seen by us, was

confined to our excursions to the Piz Languard and the shoulders of the Bernina range.

The Bernina Hospice lies four miles farther along from the Bernina Houses, which mark the entrance to the Heuthal. On the way we get beyond the zone of trees. Some twenty-two scarred, ragged, lop-sided firs show the sharp severity of the weather they have to face. Another evidence of the winter there is seen in a black line on the third storey of the hospice, which marks the depth of the snowfall one recent winter. The elevation of the hospice is 7,575 feet. It is magnificently situated, almost overhanging two glaciers and the four lakelets which form the watershed. Lake Nero, which is the upper one, often in rainy weather overflows at both ends; if northwards, its waters form the Berninabach, a tributary of the Inn, which ultimately falls into the Black Sea; and if southwards, into the lower Lake Bianco, whose waters are carried off by the Adda, which, by way of Poschiavo, reaches the Adriatic. The surrounding mountains are crowned by the lofty Piz Bernina, and all round there opens a noble amphitheatre of surpassing grandeur. We did not attempt to go far up this mountain. The flowers we met were chiefly those of the Piz Languard, which rises to 10,715 feet, and up which we painfully plodded our weary way one hot morning.

The road is well marked, cannot be mistaken except after snow has fallen, and offers no difficulty other than that of the strain of a long climb. The pathway at first leads through a wooded promenade, and chief among the trees were noble larches and pines, from the lofty *Pinus Cembra*, L.; *P. sylvestris*, L.; to *P. Pumilio*, Hænk. The violet flowers of the large *Phyteuma Halleri*, All.; and the less showy *P. Scheuchzeri*, All.; *Campanula barbata*, L.; and various Umbellifers, made the stepping of varied interest. The leaves of *Anemone nemorosa*, L.; and *A. Narcissiflora*, L.; *A. alpina*, L.; and *A. baldensis*, L., were seen here and there. The sombre *Bartsia alpina*, L.; a very long Bupleurum—*Bupleurum falcatum*, L.; *B. stellatum*, L.; and perhaps *B. rotundifolium*, L., were gathered.

On higher ground, clumps of *Linaria alpina*, Mill., and a second form with violet flowers also, in which the yellow throat was absent. There were various Veronicas and small Composites. On a cliff near the top, the woolly dark blue *Eritrichium nanum*, Schrad., was a welcome sight, as well as *Androsace Chamæjasme*, Host., with its white flowers starring the rocky ledge, with here and there a red *A. glacialis*, Hoppe.

Here, as on the Bernina, the plants of *Ranunculus glacialis*, L., were mostly of a red colour, and mayhap were *R. roseus*, Heg. The Gentians here embraced *Gentiana cruciata*, L.; *G. campestris*, L.; *G. acaulis*, L.; *G. varna*, L.; *G. brachyphylla*, L.; and *G. bavarica*, L. At the top of the Bernina Pass were got *Primula Berninæ*, Kern.; *P. Dinyana*, Lag.; and *P. Muretiana*, Mor. At the far end of the lakes, near the Bernina Hospice, *Eriophorum*

Scheuchzeri, Hoppe, with its handsome globular heads, was abundant.

Our journeying was now homewards. From the Engadine to Chur, along the Albula Pass, was a long drive of nearly fifty miles through scenery so rugged as to baffle my power of description, and along rich fertile meadows of lovely quiet pastoral beauty. In the wood through which the road climbed with seven long bends, *Nigritella angustifolio*, Rich., formed an uncommon display. The roadsides were bright with *Campanula pusilla*, Hænk., both white and blue, and *Linaria alpina*, L., and variously coloured *Gentiana campestris*, L., and amidst a great debâcle of riven rocks, while our horses were eating loaves of brown bread, were gathered *Primula viscosa*, All.; *P. integrifolia*, L.; along with the hybrids, *P. Muretiana*, Mor., and *P. Dinyana*. Lag.

The evening shades were falling fast before the tired horses were driven into Chur. Here these reminiscences of our hunt for Primulas must end. With an earlier start, our record would probably have been richer. Enough has been said, perhaps more than enough, but for your courtesy and patience, to point to the exceeding luxuriance of the Alpine and sub-Alpine floras of the Upper Engadine and South-East Tyrol. Each of these districts possesses a flora of its own, and of a distinct character, yet they also are enriched with identical plants which have found a home in these far distant districts where, perhaps, they were not originally indigenous. Naturally, the floras of our tour were more closely related to each other than to the Alpine flora of our own country. At first one looks to find the same species, and perhaps the self-same flowers on every beetling crag of an equal level above the sea, or in all humid corries or dark rocky fissures or stony wastes on a mountainside. But the geographical botanist records other agents that have influenced the distribution of plants, and shows that, in the nature of things, Alpine plants must vary according to their habitats, the prevailing climate, the distance from the sea, the nature of rocks and soil, and so forth. Centres of distribution of plant life there have doubtless always been, but many plants have now become naturalised that are not native to the spots in which they occur to-day. There are few, comparatively speaking, of these travelled strangers from the Southern Alps which have found a home for themselves on our British Alpine heights. But one feature all possess in common; they offer an ample tribute to every admirer. These tiny gems that burst into rich and varied life at the confines of perpetual snow, whether at home or abroad, whether common or rare, are amongst the influences that are most beneficial to men and women awearied with the trammels of life. As their delicious fragrance hovers in the air we breathe for the moment, as their exquisite pencillings in colours and design and graceful inter-twinings hold captive our imagination even for a brief spell, and as their associations and symbolisms bring home to us the truths they are for ever telling in their frailty, they

encourage us to take up our life afresh and make the best of it, even in harsh and unlovely surroundings, and so give back joy and confidence and companionship to those who look upon us and the life we live.

> "One impulse from a vernal wood
> May teach you more of man,
> Of moral evil and of good,
> Than all the sages can."

The Minister had now reached the full attainment, and more, of all his hopes and ambitions. His income even had been increased by the addition of five chalders. For many years he had been a member of the Jewish Committee of the Church. He enjoyed the intimate friendship and respect of his heritors. For the last few years he was Clerk of the Presbytery of Kelso, and, in connection therewith, he had transcribed the whole of the Presbytery Records from ancient times. He was well known and highly regarded over all the Border district both in Scotland and England.

In his domestic relationships there had been the same success because of the same spirit of duty exercised as in his public offices. His mother lived at Stichill honoured and loved, and attended to as she had been all her life at the hands of this devoted son. She had lived to see the fulfilment of her hopes and prayers. She was enjoying the fruition of that lifetime of love and self-denial and heroism which she had expended on her children. This her children recognised, and rose up and called her blessed! The second son had attained his ambition and was an Advocate at the Scottish Bar; the daughter was married to the Minister of West Linton; the next son was Minister of Oxnam; and the youngest was a medical man practising at Peebles. All were happily married; but George, for his mother's sake, remained single. All his life he remained true to her. No husband could be more tender than he; none more loving or devoted. She was ever his first care in the minutest attentions of family life. Her life with her husband had extended but to twelve-and-half-years; but with her son George, after he came to Stichill, the period was twenty-one-and-a-half. In their joint lives, George and his mother had ever been wont to recognise the hand of God guiding them in all its eventualities. Their faith was deep, and they had their reward in the sure consciousness that He would never leave them nor forsake them.

And yet this good man, hard working and devoted as he was, surrounded by the love and respect of friends and parishioners, was at times, probably owing to the reactionary nature of the Celtic temperament, disposed to dread lest his ministry had not been a complete success. Perhaps it was also a feeling akin to this which had rendered the apostle Paul apprehensive at times lest, after preaching to others, he even might be a cast-a-way. This feeling appears to be a not uncommon species of torture from which

enthusiasts and those possessing the sanguine temperament suffer. Towards the end of 1898, the minister had been feeling thus depressed; not that there was any evidence of it, either in his walk or conversation, but he himself mentioned, at a later period, that such had been the case, when just at this juncture the hand of God was seen. Mr. Gunn had nearly completed his majority as Minister of Stichill and Hume, and the congregation resolved to mark the occasion and shew their love and respect for the Minister by the presentation of gifts, but it had to be gone about very warily, as Mr. Gunn's ideas on the subject of testimonials were known to be pronounced. He was not informed by the deputation until all the money had been collected and the articles ordered. Then it would be too late to object. He was entirely taken by surprise, and agreed to accept the gifts of his people at a congregational meeting forthwith to be arranged These marks of appreciation and encouragement came just when the Minister was needing them most, and served to convince him that he really had been able to serve his people profitably, and that they, on their part, realised this and wished to thank him for all his loving ministry among them for twenty-one years. Moreover, although unknown at the time, the Minister had but one year more to live in Stichill and labour for the Master, and the goodness of God was shewn in this that both he and his mother and the members of the family, unbroken as they had remained since the coming to Stichill, were permitted to see the appreciation of his worth and labour by his people, the love and respect which they bore to him, and the conviction which was thus borne in upon the Minister himself, that his labour had not been in vain among them. To many, this even is denied. As this event really commemorated what was then considered merely as the marking of an epoch, but in reality foreshadowed the termination of his ministry, the account is appended in full:—

CHURCH SOCIAL AT STICHILL.—PRESENTATION TO THE REV. MR. GUNN.

The annual congregational soiree in connection with Stichill Parish Church was held in the village schoolroom on Friday evening last, when the occasion was taken advantage of to present the Rev. George Gunn, M.A., Minister of the united parishes of Stichill and Hume, with new pulpit robes and a handsome gold watch and chain, as a mark of the high esteem in which he is held by the congregation, to whom he has ministered with the greatest acceptance for close on twenty-one years. Stichill Public School is perhaps the largest and best equipped rural school in the whole Border district, and commodious as it is, it was on this occasion filled to overflowing, and it was with the greatest difficulty that sitting room could be found for all who sought admission. Fortunately tables were dispensed with, as had these been fitted up throughout the room as in former years, many people must

necessarily have been excluded. The chair was taken by Mr. Black, senior member of the kirk-session.

The Chairman rose to make a few opening remarks. He began by expressing his thanks for the honour done him in being called to preside over such a large meeting, and on so interesting an occasion as the present. He supposed the reason why he had been asked to take the chair that night was that he was the only elder left in the congregation who had been a member of session during the ministry of their previous minister, the late Mr. Macalister, and because he had been associated in the session with their present minister, Mr. Gunn, during the past twenty years. (Applause.) He could testify that during all that time Mr. Gunn had laboured with great acceptance both in the pulpit and throughout the united parishes, and this fact was borne out by the hearty manner in which the movement to present him with a testimonial had been entered into by all classes of the people. (Applause.) When the wish was first expressed by a few members of the congregation to make a presentation to Mr. Gunn in appreciation of his faithful services as their minister, the proposal was received with the heartiest enthusiasm, and subscriptions to more than double the amount that anyone ever expected were received within a few days. (Hear, hear, and applause.) He (Mr. Black) was sure that they all felt grateful for and congratulated one another on the harmony and good feeling which had existed throughout the whole of the proceedings in connection with this matter. (Applause.) He hoped that Mr. Gunn would be long spared to use the gifts that were to be presented to him that night, and that he would live and labour long enough amongst them as to require a similar testimonial at the hands of another generation. (Hear, hear, and applause.) As they had other speakers to follow, and a long musical programme to go through, he would not detain them further. (Applause.)

The programme was now proceeded with, the first item being the sacred solo "Consider the Lilies," which was well sung by Mr. Neil, Jedburgh. Miss Turnbull, Melrose, who is a great favourite with Stichill audiences, enhanced former impressions of her musical powers by her sweet and sympathetic rendering of the fine song "The River of Years." Lady Nina Balfour sang "Fathoms Down," with artistic expression and fine pathos.

The Rev. P. B. Gunn next delivered a short address. At the outset he said it afforded him no ordinary pleasure to be present on that very interesting occasion—an occasion which was specially gratifying to his brother and to the members of the family to which he belonged, and also to the Stichill congregation. He could not but think that night of the many pleasant and interesting associations he had had with the people of Stichill since his brother was settled amongst them more than twenty years ago. Ministers, as a rule, were not privileged in seeing the reward of their labours, and, on that account, it must be extremely gratifying to Mr. Gunn

to feel that his ministry had been so successful as to entitle him to such a demonstration of affection and loyalty as was being accorded to him that night. (Applause.) He would not say that his brother had not deserved it, because he knew of no man who was more worthy of the esteem and respect of his people. (Hear, hear, and applause.) He did not say this as the brother of their minister, but from the standpoint of a minister; and, as they knew, ministers were, proverbially, severe critics. Their minister had fully satisfied the ideal of his family as an elder brother—(applause)—and it was a great source of thankfulness and pleasure to them to know that he was so highly appreciated by his congregation. (Applause.) The people of Stichill had acted most loyally towards their minister in all his relationships to them, and by their devotedness and kindness they had made his life useful, happy, and prosperous to a degree. (Applause.) Mr. Gunn then went on to speak shortly of personal service in the Church of Christ, making special reference to the self-denying and beneficent work of the Woman's Guild.

Thereafter the musical programme was resumed with the sacred song "The Promise of Life," which was sung with artistic expression by the Rev. Mr. Mackay, who possesses a rich and well-cultivated baritone voice. Miss Deuchar had a very hearty reception, and made a most favourable impression by her tasteful interpretation of the sacred song "Faithful to God and Thee." Mr. Robert Rutherford, Kelso, followed with a good rendering of Burns' impassioned love song "To Mary in Heaven," and this was succeeded by another Scotch song sung by Miss Isa. Christie, organist of Stichill Church. "The Child and the Rose," a tenderly pathetic song, was very sweetly sung by Miss Ethel Deuchar, who, like her sister, met with a very enthusiastic greeting.

The most interesting part of the proceedings was now reached, namely the presentations to Rev. Mr. Gunn.

Mr. William Smith, as the spokesman of Mrs. Black and Mrs. Cuthbert, in presenting the pulpit robes, said that so far the evening had been one of congratulations and rejoicing, and now, on the part of the kirk-session and congregation of Stichill and Hume, he had to convey to Mr. Gunn their congratulations on his having attained his ministerial majority, it being close upon twenty-one years since he became settled in their midst. (Applause.) Mr. Gunn had witnessed many changes during all these years, but the principal change that concerned them that night was that the ladies of the congregation had thought that the time had arrived when their minister should have a change of pulpit robes. The old pulpit gown was now worn to rags and tatters—(laughter)—this he could verify, and so could their senior elder, Mr. Black. When it was proposed that new robes should be presented to Mr. Gunn, the matter was taken up most enthusiastically by the congregation, and he could assure them that the greatest enthusiasm, good feeling, and good will had prevailed through all their proceedings. (Hear, hear, and applause.) On the part of the

ladies of the congregation, he had to express the hope that Mr. Gunn might be spared to wear out to rags and tatters the robes now to be presented to him. (Applause.) It was with the greatest pleasure that he now asked Mrs. Black, with the assistance of Mrs. Cuthbert, to make the presentation. (Applause.)

Amid great applause, Mrs. Black assisted Mr. Gunn to don his new gown, and the other accessories of the robe were handed over by Mrs. Cuthbert. Addressing Mr. Gunn, Mrs. Black said—In name of the ladies of the congregation, I have the very great honour and pleasure to present you with these robes so liberally and willingly subscribed for, and it is the earnest wish of the whole congregation that you may be long spared to wear them and to go out and in amongst us in the discharge of the duties of your high vocation. (Loud applause.) Mrs. Cuthbert, in a sentence, endorsed what Mrs. Black had said.

Mr. Cuthbert, in presenting the watch and chain, said—Ladies and gentlemen, Mr. Henderson and I are deeply sensible of the honour done to us by the members of the Stichill and Hume congregation in delegating to us a very important part of the programme of this evening. Personally I have very great pleasure in occupying this position of honouring our respected minister, Mr. Gunn; and I feel nerved for the discharge of the duty entrusted to us by having the support of Mr. Henderson, and by the fact that I am merely the instrument—the willing instrument, it is true—of the congregation. If, therefore, I should make any rather strong remarks, or, what is still more probable, make many weak remarks—(laughter)—I pray you, fellow members of the congregation, to remember that the responsibility is yours, and not mine, as I am simply your doer. A difficulty occurs at the very outset of the discharge of our duty. Why the presentation of the robes has been made at this time, I may explain for the benefit of those behind the scenes, is that the old robes refused to hold any longer together, and this, despite many devices. Why this second presentation is made at this time is not so apparent, unless it be taken as the postcript of a lady's letter, which everybody knows is of more consequence than all the rest of the letter. (Laughter.) Following a not uncommon form of pulpit illustration, let us consider on what occasion this presentation is not made. Firstly, it is not made on the occasion of our minister's jubilee. One glance at Mr. Gunn, and we are happy to know that this is self-evident. Secondly, it is not on occasion of his semi-jubilee, although this is not so self-evident. Time has made its impressions, but not by a jubilee, nor even by one-half of it. (Hear, hear.) Thirdly, it is not on occasion of his marriage, unless indeed there be some special licence business in the wind. (Laughter.) I might go on to fifteenthly, but let us now conjecture on what account this presentation is now made. In keeping with other matters in Stichill and Hume, it is to establish a record for other congregations. Given the man—and the man is not

always given — and twenty-one years' ministry, then fetch out your gold watch and appendages. (Laughter and applause.) I come now to my second head, viz., by whom these gifts are presented. Firstly, they are not presented by the community. In that case the parishes of Ednam or Sprouston might have had a hand in the pie. Depend upon it, when we, the folk of Stichill and Hume, get hold of a good thing we keep it to ourselves. Secondly, they are not presented by a few friends. The phrase, "a few friends," as applied to Mr. Gunn, would resolve itself into a printer's error, or a malicious invention. (Laughter.) Thirdly, they do not bear that they are presented by the parishioners of Stichill and Hume, for we recognise not those antiquated and arbitrary boundaries of a hedge, or a ditch, which have so long served to separate and alienate churches and creeds, and to "crib, cabin, and confine" acts of brotherly love and Christian endeavour. (Applause.) Fourthly, they are not presented by the Kirk-Session of Stichill and Hume. I wish particularly to emphasize this statement, as a kirk-session is often credited with having no mind of its own, save that of its moderator. Of course, we all know that this is a vile calumny, and that often the reverse obtains. Be that as it may, I am stating a fact when I say that the idea of this presentation of a gold watch and appendages originated furth of the Session, and with the members of the congregation. But, it is equally true that, whenever the movement, initiated by the congregation, became known to the Session, they most cordially concurred in it. In a word, it need not be said that the Session and the congregation are all as one in this matter. (Applause.) Now, ladies and gentlemen of the congregation, I trust that I am saying just what you, yourselves, would say, only, perhaps, I am saying a little more than you would. Our commission, as delegates, is the inscription on the watch:—"Presented to the Rev. George Gunn, M.A., by the members and friends of the congregation of Stichill and Hume, 1899." Let me interject here, for the congregation, that we are proud to have such friends. (Hear, hear, and applause.) A good many years ago, at a certain meeting, I happened to say "I can speak freely, as my minister, Mr. Gunn, is not present," and, to this day, I hardly know where the laughter, which followed, came in. How I wish that my minister was absent at this moment! I can assure you that I do feel embarrassed. Recently, one, a leader in the Church, had occasion to write to me, when he inquired as to the welfare of Mr. Gunn. I replied that he was fairly well, and that he was as many-sided as ever. I reproduce that remark here, as it is meant to express what we all know, that Mr. Gunn is not a mere straight line, either in the pulpit or out of it, and that he carries with him both a breadth of thought and of subjects which are always duly subordinated to the highest and holiest of callings. (Applause.) In claiming the prerogative, as a Scottish elder, to criticise his minister, I would merely remark that our minister, in

the more instructional and perceptive services of the sanctuary, is always dignified, plain, and forcible; and that, in the devotional portions he is simple and sympathetic, as befits a body of worshippers. (Applause.) I am sure I speak your mind, fellow members, when I say this, and that the highest type of the pulpit is not characterised by mere glibness of tongue, or even by those bodily wrestlings and contortions which have been so much relished by the pious in all ages. (Laughter.) The good old meaning of the word minister, *id est*, servant, is certainly not less highly exemplified by our minister out of the pulpit than in it; but with the joys and sorrows of domestic life I care not to intermeddle here. Let them pass. It is sufficient to say that we are grateful to Mr. Gunn. (Applause.) In his visiting, our minister is welcomed by young and old, rich and poor, irrespective of denominational distinctions. In more ways than one the aged poor among us have reason to bless his visits. It is said he is not good whom dogs and bairns do not like. (Laughter.) If the converse holds, Mr. Gunn is among the best of men, as we all know that he is a favourite with dogs and bairns. (Applause.) He is always ready to assist those who are deserving of such aid, and I verily believe, sometimes, whether they deserve it or not. Especially youths and maidens gone out from Stichill and Hume into the world have reason to remember the encouragement and assistance which they have received from him. The interest which Mr. Gunn has always taken in the cause of education is well known. For twenty years he has been a member of the Hume and Stichill School Board. Several years ago his name was heard all over the land in connection with the success attained by the evening classes at Hume taught by Mr. Gunn and myself. That was thirteen years ago, before the days of County Councils. Mr. Gunn's remuneration for two winters' hard work consisted entirely of the successes and gratitude of the students. But this evening I can say that a record was established which stands unbroken to this day. (Applause.) As a proof that his work was appreciated, I may state that he was presented by the students with a valuable compound microscope, with up-to-date adjuncts. At the present time the Continuation Classes, taught by Mr. Smith in this fine building, with all modern equipments, by large attendances and otherwise, testify to the encouragement given by Mr. Gunn to the work of education—(applause)—and I am sure that Mr. Smith and Mr. Henderson, member of the School Board, will bear me out in giving due credit to Mr. Gunn for the record which has also been established at Stichill. (Applause.) We are proud to have one as our minister, whose literary and scientific attainments have extended his reputation far beyond the bounds of Stichill and Hume. In turn Mr. Gunn has filled the presidential chair of the Berwickshire Naturalists' Club, and acted as its secretary, which latter post he holds at the present time, in succession to the late Dr. Hardy. In fine, he has become an authority on all local ques-

tions relating to botany, geology, history, archæology, and kindred subjects, which is a great relief to me, for when visitors to Hume Castle put any posers to me I just refer them to the latest report of the Historical Manuscripts Commission or to the Rev. George Gunn, minister of Stichill and Hume. (Laughter and applause.) Among his own brethren our minister is perhaps as much esteemed as among his own people, but his neighbours are in sufficient evidence here to speak for themselves. (Applause.) I may mention, however, that he holds the honoured office of Clerk to the Presbytery of Kelso, and is a worthy successor to Dr. Paul, now of the Robertson Memorial Church, Edinburgh. My object in gathering up a few of these salient points is to show that we, who are privileged to be under Mr. Gunn's ministry, appreciate the ennobling pursuits, the culture, and many estimable traits of character which are brought to bear upon his be-all and end-all, the office of the ministry, which he so worthily adorns. (Applause.) And now, sir, in the name of the members and friends of the congregation of Stichill and Hume, Mr. Henderson and I pray you to accept what in courtesy we term these trifling gifts. In reality they are a valuable gold watch and appendages; but when regarded relatively and tested as commensurate with the respect and esteem which prompted them, or in comparison with your own works, they are indeed, the veriest trifles. (Loud applause.)

Mr. Thomas Henderson said he heartily corroborated everything that Mr. Cuthbert had said in his enumeration of Mr. Gunn's many good qualities; but, after the remarks which he and others had made, he (Mr. Henderson) felt that there was little left for him to say. Like Mr. Smith and Mr. Cuthbert, he felt highly honoured in having been asked to appear on behalf of the ladies in making the presentations, and he knew that Mr. Gunn thoroughly deserved these tokens of the regard of his congregation. (Applause.) The gifts their minister had received were not intended as a reward for his labours amongst them, because as such they would be far from being commensurate and would appear as the veriest trifles. They were given rather as a token of their esteem for him and as a mark of their appreciation of the faithful and zealous manner in which he had discharged his duties as their minister. (Applause.) Mr. Gunn had made himself quite a martyr to his work. He had faithfully visited the families of the congregation by night and by day, in summer and in winter, rejoicing with them in their joys, and sorrowing with them in their sorrows. He had been most agreeable in his relations with every one in the parish, and his geniality and kindness of heart caused him to be respected and beloved by all with whom he was brought into contact. (Applause.)

[The watch is a very handsome English lever, jewelled in twelve holes, with compensation balance, and warranted to keep accurate time in all climates. The chain is a massive gold albert of curb pattern.]

The Rev. Mr. Gunn, in proceeding to reply, was applauded with great cordiality, many in the audience rising to their feet and cheering and waving their hands enthusiastically. When quiet had been restored, he said that while this was to him a very proud moment in his life, it was also, to some extent, a painful one. He was sure they would credit him when he said that he felt overpowered by their kindness, and could scarce find words to express his sense of gratitude and indebtedness to them. He highly appreciated their gifts, not merely because of their great intrinsic value, nor yet because of the very kind words spoken regarding him by the ladies and gentlemen who had presented them to him on their behalf, but mainly because they were to him an evidence of the affection and esteem—which he might say were natural—and of the helpfulness which they had extended to him in his work of the ministry among them. (Applause.) So it was from a very full and grateful heart that he thanked the ladies and gentlemen of the congregation and other dear friends for their great kindness to him at this time and always. (Applause.) He accepted the pulpit gown, which was always the gift of the ladies of a congregation, as an evidence that they and others expected that he should so wear it that he would never disgrace it, believing that it would never disgrace him. Not only was that robe to him the garb of the ministry of the Lord Jesus Christ, but they, when they looked upon it, saw in him who wore it, not the man, but the representative which they, themselves, years ago, freely chose to be their leader and spiritual guide, so far as God's Holy Spirit might help him. Thus, that night, by the presentation of the pulpit gown on their part, and the acceptance of it on his, they each of them dedicated themselves afresh to the solemn work to which they were all devoted. He was sure that, as Mrs. Black and Mrs. Cuthbert assisted him in putting on the new robes, they all felt how necessary and desirable it was that he should be backed up in his work by the unfailing and generous labours of the ladies of the congregation. (Applause.) In this connection, he might state that only a few weeks ago, as a result of a sale of work got up by the ladies of the congregation, a considerable sum of money was raised on behalf of the funds of the congregation and towards the support of various schemes of the Church. Continuing, he said that in presenting him with that handsome gold watch and appendages, he felt they did not wish to be behind-hand, but desired to be up to time in all Christian zeal, and in the manifestations of good works. These gifts which he had received would always remind him of their sympathy and helpfulness towards him in his work. (Applause.) He was humbly conscious of many failures and shortcomings in the discharge of his duties, and he desired to thank them all for the forbearance and patience which they had ever extended to him in the past. As he stood before them that night he was forcibly reminded of the day of his ordination as minister of Stichill. That was the holiest and most solemn

moment of his life, and, on that occasion, he was sustained by a similar gift to the one he had now received from the ladies of the congregation, and also by the wise words of loving counsel spoken by one who was spared for many years to be the session clerk of the parish—he referred to the late Mr. Douglas. At the time of his appointment as minister of the parish the electoral roll of the congregation, if he remembered rightly, contained 232 names. Of these individuals only twenty or twenty-two remained in the parish. There was a long chain of removals by death and of separations of one kind and another. He did not wish to sadden them by dwelling on these changes, because, as they knew, the winged arrows of death had entered into the mansions of the well-to-do people in the parish as well as into the homes of the humble. He had been cheered even in his saddest times by the thought that some of their departed friends had been comforted by the ministry committed to his charge. Proceeding, the rev. gentleman went on to say that, in spite of a decreasing population in the district, the attendance at Stichill Church had been very much the same during all the years that he had been their minister, and their Christian liberality had also been well maintained. He referred also to the introduction of instrumental music into the praise service of the Church and to the prospect of the new Hymnary being introduced. His visitation throughout the parish had always been to him an unfailing source of pleasure, as on all occasions he had been kindly welcomed into their homes as a friend. By their kindness to him in the past, and by the renewed tokens of their esteem which he had received that night, he felt encouraged and strengthened for the work that lay before him. Might they and he mutually resolve that they would henceforth manifest stronger devotion in the Christian life, and might that forbearance and love that thinketh no evil, that believeth all things, and that hopeth all things prevail more and more amongst them. (Applause.) He desired to say, in conclusion, that in visiting in the parish he had been as kindly and as frankly welcomed by the people connected with the United Presbyterian Church as by the members of his own congregation—(applause)—and this he attributed to the liberal teaching, the shrewd good sense, and the kindliness and brotherliness of their respected friend and neighbour, the Rev. David Cairns. (Applause.) All through his (Mr. Gunn's) ministry in the parish, nothing had given greater pleasure to himself and his colleagues in the Kirk-session than the cordial feeling existing between the two congregations. Doubtless Mr. Cairns and he differed on certain points, but they agreed to differ. However, in all work that was for the good of the parish he had been encouraged and helped by the warm, hearty, and liberal enthusiasm of Mr. Cairns. (Applause.)

The second part of the musical programme was now resumed, and the restriction against encores, which had been enforced in the earlier part of the evening, was removed, with the result that every

performer, almost without exception, was recalled. Lady Nina Balfour gave a very pleasing rendering of "Home, Sweet Home," and "Willie's Gane to Melville Castle" as an encore. "Mona" was exceedingly well sung by Mr. R. Rutherford, as was also his recall song "The Crystal Sea." The Misses Deuchar also each contributed a second song, when they again acquitted themselves very creditably and were deservedly encored. Miss Turnbull's singing of "The Last Milestone" was a very fine effort, and for her spirited rendering of "The Border Maiden," given as an encore, she was enthusiastically applauded. "Ora pro nobis" was sung with tender expression by the Rev. Mr. Mackay, who gave a verse of "The Skye Boat Song" in response to a hearty encore. The last musical item was the hymn "God be with you," sung by Miss Christie. Miss Turnbull's accompaniments were played by her sister, Mrs. Gunn, Oxnam Manse; Miss Ewing acted as accompanist for Mr. Mackay and Mr. Rutherford; Miss Christie for Mr. Neil; and the Misses Deuchar played each other's accompaniments.

The Rev. Mr. Findlay said that, as one of Mr. Gunn's friends, it was a great pleasure to him to stand by him on this very interesting occasion. Mr. Gunn had many friends, and it was those who were most intimate with him who liked him best. (Applause.) While he cordially congratulated their minister on the manifestation of goodwill accorded to him by his people that night, he also sympathised with him in the peculiar and solemn circumstances in which he was placed. Proceeding, he remarked that the late Mr. Spurgeon once said that during a minister's first year his people idolised him; the second year they analysed him; and the third year they anathematised him. (Laughter.) However true this might be in some cases, he did not think it applied in the generality of cases. In part, at any rate, it certainly had no application to Mr. Gunn. He had no doubt that when twenty-one years ago Mr. Gunn became their minister the people of Stichill idolised him; that was only natural, as he was the man of their choice. With regard to analysis, Mr. Gunn was analysed before he was ordained as their minister, he was preferred to the other five candidates who preached before the congregation. (Applause.) The proof, moreover, that Mr. Gunn had not been anthematised lay in the fact that that night, after a ministry of almost twenty-one years, his congregation were, in token of their esteem and regard for him, presenting him with handsome and useful gifts. (Applause.) In closing, Mr. Findlay congratulated minister and congregation on the happy relations which existed between them, and especially did he congratulate Mr. Gunn's good mother on this interesting occasion. (Applause.) He sincerely trusted that through the efforts of Mr. Gunn and of his honoured colleague, Mr. Cairns, in that parish the power of the Gospel would more and more prevail to the salvation of souls. (Loud applause.)

The Rev. Mr. Cairns, on rising to speak, was heartily applauded. He expressed the pleasure he had in being present that night,

when the congregation of the Parish Church of Stichill were doing honour to their worthy minister. He had been more than double the time in the parish that Mr. Gunn had been, but ever since the latter came to Stichill he had experienced great pleasure in labouring along with him in the work of the ministry. In fact their relationship had been very much that of father and son. (Applause.) He was highly gratified that night to witness the expression of kindly feeling and admiration which the people of the Parish Church had for their minister. Mr. Gunn had proved himself an admirable pastor as well as an excellent preacher all through his ministry. (Applause.) Mr. Gunn had been kind enough to say regarding himself (Mr. Cairns), that while they had their distinctive differences, they had worked harmoniously together in most things. Wherein they had differed they had the good sense to agree to differ. However on the great questions of religion and the Christian faith they had always been in cordial agreement and had experienced the great happiness of unitedly endeavouring to set forth the Gospel of Christ as the great means of salvation of the souls of men. (Applause.) It had been a great help and comfort to him in his ministry to have been associated with one who had been on such friendly terms with him. (Applause.) He (Mr. Cairns) could not hope to enjoy other twenty-one years of Mr. Gunn's fellowship, but so long as they remained together he felt quite sure that the friendly feeling which had existed between them in the past in prosecuting the great work in which they were both so deeply interested would continue to the end. (Applause.) He had great pleasure in being present that night and seeing the surging up of the friendly feeling towards Mr. Gunn in the presentations which had been made to him. It must be a great encouragement to him thus to see that his labours had not been in vain, and that he had been impressing himself in the best way upon the hearts of his people. (Applause.) He could not wish him better than that in time to come he might find his people responding to his teaching in the same cordial manner that they had hitherto done. (Loud applause.)

The Rev. Mr. Sime, in a racy speech, also expressed his congratulations to Mr. Gunn and the congregation on that very interesting occasion.

The Rev. Mr. Burleigh, who has been a near neighbour of Mr. Gunn all through his ministry, expressed his congratulations in very hearty and sincere terms. He hoped that the mutual affection which had existed between Mr. Gunn and the people of his charge during the last twenty-one years would continue, and that the future would be brighter for them than even the past had been. (Applause.)

At the close votes of thanks were heartily accorded as follows:— To the speakers, on the motion of Mr. Burleigh; to the singers, on the call of Mr. Broomfield, shepherd, Bailieknowe; to Miss Blake and the stewards who had attended to the service of tea, on the

motion of Mr. George Kinghorn; and to the Chairman, on the motion of Mr. A. Blake, Caldronbrae.

The very enjoyable and harmonious meeting was concluded with the benediction, pronounced by Mr. Cairns.

Mr. Gunn received these tokens of love on Friday, the 13th January, 1899; and on Friday, the 12th January following, exactly one year thereafter by the day of the week, the minister entered into the joy of his Lord. The coincidence was striking!

So his last year on earth was entered upon with joy and gratitude. The work of the pulpit and parish went on as usual, and the minister was cheered on the way. That year was the busiest of his whole life. The ministerial duties of the day, and the literary labours of the night, went on with great diligence. But all that year he did not feel in his usual robust health. He was counselled to take rest, but would not; he never felt better intellectually, although physically he was more easily tired than had been his wont. However, at the end of July and in part of August, he went to Westmoreland and Cumberland, along with the members of the British Pteridological Society, on a fern hunting expedition. His mother and sister-in-law, in order to be near him, took up their quarters on the Lancashire coast. The holiday was a most pleasant and profitable one in many ways, but he returned looking no better. His friends and the family urged and compelled him to take rest. Reluctantly he yielded to their solicitations. One of the last letters dated from the Manse was written to a dear young relative:—

My dear W.—Your letter was most welcome to me; it was newsy and bright and well expressed, and best of all, was most loving. Going to school is a most happy time. One meets with so many of one's own years to whom we can do a good turn; so that, like a good old man, a school girl or boy may always feel grateful that they have had the happiness of doing some good, however little, to one who needed it. I am sure that all your class will be the better of having you with them, and will love and respect you. I hope that G. also will feel this at his school, and be doing his best to be a clever and good son; otherwise if you and he are not doing your best at school, how can you repay your dear father and mother for all they have done to you both? . . . . I had a visit of Dr. P. yesterday, who remembers seeing you as a little girl. He and I spent the afternoon among the toad-stools, and I got a deal of information. They are humble, but all of use, some pretty and eatable, others for shelter to some of the lower insects, but all needful for a definite place in our earth. . . . .

He preached his last sermon in Stichill Church on Sunday the 5th November, and his last on earth that same Sunday evening in the Church of Ednam—the Church of his dear friend the Rev. John Burleigh. On Sunday the 12th, he bade good-bye to his people from the pulpit on the conclusion of the service which the

Rev. J. W. Murray had conducted. On the 16th of November he and his mother arrived at the house of his medical brother in Peebles, and became a patient under his care. That brother thanks God to this day for the honour thus done him, and for the opportunity thus afforded him of returning, though in so small a degree, a little of the love and service which the elder had unstintedly bestowed upon him all his life.

Two Margaret Gunns—his mother and his sister-in-law—waited on him night and day in a ministry of devotion and love; a third Margaret Gunn, his sister, came frequently from her home at West Linton Manse to solace and cheer him. He himself, although very soon confined to bed, worked to the last. He kept in touch with all his friends, and with his duties and interests. His Herbarium was his amusement during all these weary days. He took a great interest in the Transvaal war then raging. One day he pointed to a photograph of General Wauchope in an illustrated newspaper: "There's a doomed man," said he, "General Wauchope told me that he would never come back." He exhibited no surprise when, on the 12th December, the newspapers announced the death of that brave and good man at Magersfontein.

At Christmas time he sent a letter to his parishioners. He began his ministry among them with a letter, and closed it also with a letter; it is appended :—

Lindores, Peebles,
Christmas, 1899.

My Dear Friends,—I am grateful to Our Loving Father that He has in His grace allowed me this other way of offering you my cordial greetings for the season, since illness has prevented my doing so from the pulpit as hitherto.

I truly and prayerfully wish that, to you and to all dear to you, this may be a Happy Christmas and New Year in its highest and most blessed sense.

It will be so as we realise that "whether we live or die, we are the Lord's."

I am glad to re-assure you about myself, and to express the hope that before very long, though it may not be for some time yet, I shall be allowed to return to my Parish and my Home in stronger health than I experienced during the greater part of last year.

Commending you all to the Love of God and of one another.

I am, your affectionate Minister,
GEORGE GUNN.

To the Kirk-Session,
Communicants, and Friends, of Stichill
and Hume Parish Church.

For the rest, let the Parish Magazine of Stichill and Hume speak :—

It has pleased God, in the iscrutable mystery of his providence, to translate His servant from the ministry of His Church on earth to the nobler and purer life of the Eternal. For more than a year his health had appeared to his friends to be failing, but with his characteristic zeal for work he resolutely declined to take the needed rest until compelled to do so by his medical advisers. But the relaxation came too late; the perfervid nervous energy had worn out the erstwhile robust frame, the power of recuperation was gone, and, notwithstanding every effort of medical science, aided by the strong will-power of the invalid himself, his body gradually became weaker until the spirit passed away. In his illness and passing he was sublime. Not in the minutest degree did Mr. Gunn deviate from the high standard of Christian fortitude which he had set up to guide him all his life. There were long tedious nights during which sleep did not visit his eyelids for a moment; but the beautiful consolations of the Psalter, his constant companion, cheered him. There were dark days of disappointing sickness; there were weary weeks of diminishing weight; all were alike borne with a cheerful spirit of resignation, supported by an unassailable conviction of God's love. Near the closing days there were times of acute suffering; this, too, was silently tholed, in order not to add to the sorrow of his ministrants. From beginning to end his thoughts were with his beloved parishioners at Stichill and Hume. He wearied for his letters that he might know what they were doing. In spirit, he worshipped with them on the Sabbaths; at the festivals of Christmastide he entered into their happiness. The writing and sending forth of his Christmas Pastoral gave him great pleasure; and the letters which his parishioners were so good as send him were carefully treasured, and re-read frequently. He was resigned to either eventuality, ready to go if summoned, but anxious, if it were God's will, to be back to work and friends again. This latter aspiration was not destined to fulfilment. Surrounded by his loved ones, he gently breathed his last, conscious and painless, and the beautiful spirit, set free, ceased to animate his wasted form.

"And lo, he, whose heart was as that of a little child, had answered to his name, and stood in the presence of The Master."

APPENDIX.

THE LATE REV. GEORGE GUNN OF STICHILL.—FUNERAL SERMON.

The funeral sermon on the death of the Rev. G. Gunn, M.A., minister of Stichill and Hume, who died on the 12th Jan., was preached in Stichill Church on Sunday, the 21st, by the Rev. Dr. Paul, of the Robertson Memorial Church, Edinburgh. There was a very large congregation, a number of people being also present from Kelso and neighbouring parishes. Out of respect and esteem for the deceased, most of those present wore complimentary mourning. The pulpit was draped in black, and the whole service was very solemn and impressive. Than Dr. Paul, who up till the time of his leaving the parish of Roxburgh for Edinburgh had been a co-presbyter of Mr. Gunn since the beginning of his ministry, and had also been closely associated with him in his scientific pursuits, no person more suitable or able to pay this last tribute to the departed could have been found. The rev. gentleman chose as his text, Hebrews iv., 9 and 11—"There remaineth therefore a rest to the people of God. . . Let us labour therefore to enter into that rest." At the close of a most eloquent and able discourse, he said—You know, dear friends, why I have chosen to speak to you on such a subject as this to-day. We are all thinking of one who, we trust and believe, has entered into that rest. We are met under the shadow of a great sorrow. One who was your faithful pastor, one who had a place in all your hearts, and who had a chief place for you in his heart, one who was not only your pastor but your friend, your friend and mine, has, in the mysterious providence of the wise and loving God, been taken from us. We shall never see him again on earth, or hear him speak, or clasp his hand. What are we to say, what are we to think? What can we say but "God's will be done," with what submission God Himself may give us. He knoweth best. We cannot judge of His action in such a case; we can see but a little way; we can only bow our heads and say, "It is the Lord; let Him do what seemeth Him good." None of you know better than I do what your late minister was as a man. How straightforward he was, the very soul of honour, sterling and true! He abhorred all ways that were tricky and crooked. You could always depend upon him. If he said a thing, he meant it. There was a genuineness and honesty of character in him that was manifest to all that knew him. In public life and in private life it was the same. You could always trust him to do what he thought to be right, even though his own interest might be in the other direction. It was not in George Gunn to do a dishonourable action. Another prominent mark of

his character was unselfishness. I do not think I ever knew a more unselfish man. He would go far out of his way to serve you, not thinking about his own convenience, sparing himself no pains or trouble, if he could oblige you or gratify you in any way. This was the secret of his helpfulness which so many have had experience of. It was a pleasure to him to help another, and it was a pleasure he often allowed himself. He might be busy, or he might be tired, but he was always ready to do for another what he would not have taken the trouble to do for himself. He had a singular power of attraction, and so he had many friends. There was something loveable in his character which it is not easy to define. It was a mixture of common-sense, and honour, and friendliness, and guilelessness. He had the happy knack of making children his friends, and that without any effort or any visible unbending. It lay in his perfect sympathy with them; they recognised in him one who understood them; he became a child among them, and a great many children will miss him now. But older people were attracted in the same way. And to his many friends he was as true as steel; his friendship was not sometimes cool and sometimes warm, according to the mood he might be in; he was always the same kindly, sympathetic, friendly man. And so he did not lose his friends. He might differ from them on occasions, and he could take his own independent stand when he thought it necessary, but they respected him for that, and the truest friendship is based on respect. Hence it is that so many far beyond the bounds of this parish mourn over his loss this day. Of the more sacred side of his character, it is becoming that I should say very little. His personal religion was of a simple and unobtrusive kind. He did not say much about it; he shewed it in his conduct. He heartily accepted the teaching of the New Testament, and drew from it the strength and hope and inspiration of his own life. What he taught you from Sunday to Sunday here, and offered you for your own souls' nourishment—that was what he laid to his own heart. He was not distinguished as a theologian, but he was a reverend, earnest, humble Christian man. I have spoken of your late minister as a man and as a friend, it remains to say something of him as a pastor. In this respect you know more about him than it is possible for me to do. His colleague in the ministry in this parish gave touching testimony on Sunday last to his faithfulness in the discharge of all the duties of his ministerial work, and I can testify from my own knowledge how concerned he was both about your material and spiritual welfare. Among all his other engagements, literary or scientific, he did not forget that his chief work lay here and among you, and it was only his spare time that he devoted to other matters. His sermons were earnest and evangelical and impressive, the utterance of his own thought and belief on the great subjects that affect human life and destiny. Knowing the geniality and sympathy of his nature, I can well understand how welcome his presence among you would be both in joy and

sorrow. At the marriage feast or by the death-bed, at the social meeting or in the House of God, he was equally in his proper place. He could be grave or gay among you according to the occasion, partaking of your happiness, and sharing your grief. He was deeply interested in the education of the young, both in the Sunday school and day schools, and he would take much personal trouble to help on, by his own assistance, any promising scholar. I am sure he desired to be a friend to every one within the bounds of the parish, young or old, whether they belong to his own congregation or not. He was the opposite of a narrow-minded man. He had his own political and ecclesiastical opinions, which he held firmly, but he had too much good sense and Christian principle to allow differences of opinion to interrupt friendly intercourse with his neighbours. He recognised the right of others to think differently from himself, and so his relations with all those who were not members of his own church were of the most cordial kind. And this is just as it ought to be. We are Christian people first of all, and it is the duty and strength of a Christian minister to show an example of Christian brotherhood. I am certain there are many sincere mourners for him in this parish among those who were not of his own flock. I might speak to you of his scientific pursuits, and of his connection with several scientific societies, but you have already seen a full account of this phase of his mind elsewhere. Some would say a minister ought not to give up any part of his time to such things. I do not agree with them. I think a minister should exercise and cultivate his mind in every way he can, and give an intelligent attention to all the problems that are being discussed by thoughtful men. The more highly disciplined his mind is, the more useful he will be in his own ministerial work. And, besides, it is the best form of recreation that a minister can take, refreshing his mind for his more important duties. That is the light in which Mr. Gunn properly looked upon the matter. With him Nature was God's book, and therefore a book to be studied. He drew information and delight from the woods and the hills. He could read the lessons of the quarry beside his manse. His garden was an unfailing joy to him. Anything old, anything with some story of the past, was a welcome possession to him. And he united himself with others who had kindred tastes, and was able to take a good place among them. And you did not suffer by his devotion to such studies; indirectly you gained, for he thus kept his mind fresh and active, and polished, clear, and healthy, and better fitted for the discharge of his ministerial duties towards you. And now his earthly life has come to a sudden end. He bore his illness patiently and uncomplainingly, thinking about others to the last, supported by religious faith. Our sympathies go out towards the relatives whom he has left, particularly towards his mother, to whom he was the best of sons, but also towards his brothers and his sister, to whom, early left without a father, he had acted more than a

brother's part. We mourn with them. They have lost son and brother, and we have lost pastor and friend. And yet there should not be too great mourning. There remaineth a rest to the people of God, and we trust he has entered into it. The memory of him abides and will last in Stichill for many a day. Let us take example by his pure, unselfish, useful life. Remember the religious truths he taught you. Seek to provide a successor to him who will carry on Christ's work among you with something of the same spirit. And may God give us strength to do and bear His will during the remainder of our time on earth, that we may finally rejoin those that have gone before us in the Kingdom of His Son. To his name be glory. Amen.

In delivering his appreciative, just, and kindly estimate of Mr. Gunn, Dr. Paul spoke as one labouring under a deep personal sorrow, and many people in the congregation were also visibly affected as the various loveable traits of their late minister's character were recalled to their memory. While the offertory was being taken the organist played the "Dead March" in *Saul*.

THE FUNERAL.

On the morning of Tuesday, January 16th, a service was held in Lindores, Peebles, at which the family and local friends were present. It was conducted by his friend the Rev. M. Gardner, minister of Peebles, who had been unremitting in his attentions to his brother-minister, and whose kindness will be ever gratefully remembered.

Thereafter the interment took place in the Grange Cemetery, Edinburgh, and was attended by a very large company of mourners, including a number from the parishes of Stichill and Hume, and from the bounds of the Presbytery of Kelso. Among many others were the members of session at Stichill—Mr. Black, Mr. Smith, School-house; Mr. Cuthbert, Hume School; and Mr. Henderson, Baillieknowe. The Presbytery was represented by the Very Rev. Dr. Leishman, and the Rev. Messrs. Burleigh, Ednam; Findlay, Sprouston; Anderson, Nenthorn; J. F. Leishman, Linton; and M'Callum, North Church, Kelso; and among the other clergymen present were the Rev. Messrs. Johnston, Eccles; M'Culloch, Greenlaw; Graham, Maxton; Dr. Hunter, Galashiels; Porteous, St. James', Edinburgh (late of Gordon); W. G. Donaldson, St. Paul's, Leith; P. Hay Hunter, St. Andrew's, Edinburgh; T. Burns, Lady Glenorchy's, Edinburgh; Cairns, U.P. Church, Ayton; Cairns, U.P. Church, Abernethy; Clark, Saltoun; Goldie, Walkerburn; Goldie, Granton; &c. The general company also included Mr. Balfour, of Newton Don; Mr. P. Stormonth Darling, of Edenbank; Mr. Boyd, Faldonside; Mr. James Smail, Edinburgh; Mr. John Ferguson, Duns; Mr. George Bolam, Berwick; Mr. Constable, Traquair; Mr. Douglas, Stichill; Messrs. Douglas, Edinburgh; Mr. James Blake, Kelso; Mr. Blake, Caldronbrae; Mr. Giles, Edinburgh.

A funeral service was held in the Grange Church, the pulpit of which was draped with black, and the coffin, which was of polished oak, was surmounted with a number of very beautiful wreaths, including one from Mr. and Lady Nina Balfour, and another from the Kelso Lodge of Freemasons, No. 58. Portions of scripture were read by the Rev. Dr. Paul, of the Robertson Memorial Church (formerly of Roxburgh), and Rev. Mr. M'Lintock, West Linton (brother-in-law); and prayer was offered up by the Very Rev. Dr. Leishman of Linton; and the choir sang the 61st and 66th paraphrases; and as the funeral procession left the Church, the Dead March in Saul was played on the organ. The prayer of committal at the grave was said by his lifelong friend the Rev. James Goldie, Walkerburn.

EXTRACT FROM THE MINUTES OF KIRK SESSION OF STICHILL AND HUME.

At a meeting of the Kirk Session of Stichill, held on the 19th ult.—Rev. John Burleigh, Ednam, moderator during the vacancy, presiding—it was unanimously agreed that the following resolution in regard to the late Rev. George Gunn be engrossed in the Minutes, and that a copy of the same be sent to his mother:—"The Kirk Session desire to express their profound sorrow at the death of Mr. Gunn, their moderator and minister. Words fail to express, adequately, the great loss which they in common with the congregation and parishioners have sustained under the providence of the Great Disposer of all events; but it is desired to record their appreciation of Mr. Gunn's unfailing devotion to his high and holy calling, both in regard to precept and example; his deep interest in the temporal and spiritual welfare of all classes, and more especially of his attention to the aged, poor, and the young; his invaluable encouragement and assistance to the Sabbath schools, day schools, and evening classes at Stichill and Hume; his literary and scientific attainments which enhanced the value of all his educational and ministerial work; his genial and sympathetic disposition, which not only added to the esteem in which he was held as a faithful minister of Christ, but made him beloved as a friend. The Session further desires to express their deep sympathy with his relatives in their sad bereavement, and instruct the Session clerk to send an extract of this Minute to his mother."

PULPIT REFERENCES.

In Ednam Parish Church on Sunday, the Rev. John Burleigh, in concluding an eloquent and impressive sermon on the immortality of the soul, said:—Many are this day remembering and mourning the Rev. George Gunn, who, "after he had served his own generation, by the will of God, fell on sleep" on Friday last. He belongs to Stichill, but in the abundance of his sympathies

and energies he belonged to more than one parish. Many are claiming him and the right to mourn for him, but next to his own he belonged to Ednam. He was always at our call, and his coming was welcome as a ray of the sunshine. The children loved him, and when year after year he preached to us on the evening of our Communion, we felt that it was as it should be and that we would wish no other. The last of these Thanksgiving services was conducted by him on the evening of the November Communion little more than two months ago. The sermon finished and the singing begun, he sat down evidently exhausted, and some of us shivered to see his worn and wearied look. His work was over and his message ended, for this was the last sermon he was to preach with the living voice. We think not to-day of what he was as a botanist and a geologist. We think of him as the true friend, the good neighbour, the faithful minister of God. He had many interests, but none so deep as his interest in his people and in their joys and sorrows. Their joys were joys to him, and their sorrows touched him. Most unselfish and never seeming to be weary, he thought for them and gave his labour for them. And so it happens that he is so deeply and so widely mourned. The memory of his life and work will be fondly cherished by all who have ever known him.

At West Linton, on Sabbath forenoon, the services in the Parish Church had special reference to the lamented death of the Rev. George Gunn, minister of the united parishes of Stichill and Hume. The Rev. S. M'Lintock, in preaching from 2nd Corinthians v., 1—"For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens." At the close of a most appropriate discourse, Mr. M'Lintock spoke as follows:—The theme of our text is in accord with the feelings of many hearts and the thoughts of many minds over all the land to-day. Never in the history of our country, perhaps, has so much sorrow come to our doors through the ravages of war. From the Sovereign on the throne to the lowliest of her subjects there arises the bitter wail over brave hearts silenced, noble lives sacrificed, and gallant generals and commanders laid in the gory dust. But it is not through war only that sorrow has come to many. Homes and families have been broken up by sickness and death in varied ways. Our Church has been losing some of her best ministers. Only three months ago one of our most esteemed ministers occupied this pulpit to the pleasure and profit of many of you, but his voice we shall hear no more. He has finished a faithful ministry of twenty-two years among a people wedded to him in love, devotion, and reverence. One of my earliest and best friends in student-life, he continued so to the end. In our college days he was a favourite with us all, and then, as always afterward, he was ever ready to help his fellows in the battle of life, and to be of service to his brother-man. I cannot trust myself to speak of him as I would

did not all the pleasant memories of the past come upon me. He has gone, but though dead he yet speaks. His was a life characterised by filial devotion, brotherly love, genial companionship, scholarly attainments, and genuine though not ostentatious piety. He will be long remembered by his people as a true friend, an earnest preacher of the glad tidings of salvation, a faithful pastor and devoted servant of the Lord Jesus Christ and His Church. During the delivery of the sermon, many of the worshippers seemed deeply affected; for much genuine regret has been expressed over a life so early cut off as that of Mr. Gunn's, and one having such an interesting connection with the locality.

KELSO PRESBYTERY'S TRIBUTE.

A meeting of the Presbytery of Kelso, specially called for the purpose of making arrangements for providing pulpit supply at Stichill, was held in the Session House of Kelso Parish Church, There were present:—Revs. W. M'Callum, Kelso (moderator); John Burleigh, Ednam (*interim* clerk); J. G. Napier, Kelso; David Anderson, Nenthorn; J. A. Findlay, Sprouston; Dr. Mathers, Roxburgh; and W. Carrick Miller, Yetholm; with Mr. James M'Dougal, Kelso (elder), and Mr. William Smith, Stichill (elder, representing Stichill congregation).

Rev. Mr. Burleigh said that in the providence of God their brother of Stichill had been taken from them. His death had come as a surprise, for he was still in his prime, and until recently he had all the appearance of one who would have a full term of years. But it had been otherwise ordered. Mr. Gunn looked for life. He had not exhausted himself and his ambitions; he was full of purposes and outlines of work to be done in the coming days. He had been called away before his purposes were half fulfilled; but yet, not until he had given full proof of his quality had he had to go. The last few days had shown the very high regard in which he was held. The news of his death seemed to pass instantly through the whole district, and the sorrow was deep, and shared by all classes in the community. His ideal of the ministry was high, and his way of reaching it was by great sympathy and great industry. In his parish he was a faithful minister—a man greatly beloved, a father to his people. In the Presbytery he was ever kind and loyal, seeking always to carry out the laws of the Church, not only in the letter but in the spirit. It was not theirs to speak of what he was as a son and a brother; it was theirs only to offer the bereaved mother and family their most sincere and respectful sympathy. He then moved that: "The Presbytery unanimously resolve to place on record an expression of their sense of the great loss sustained by them in the death of Mr. George Gunn."

Rev. Mr. Napier, in seconding, said that the late Mr. Gunn was a man of great personal worth. He was an able minister of the

New Testament, faithful and unwearied in his devotion to the duties of his sacred calling. He (Mr. Napier) knew well that the people of Stichill and Hume would for many a long day cherish the memory of him who, for close on a quarter of a century, went out and in amongst them. As clerk to the Presbytery, Mr. Gunn had proved himself a worthy successor of the Rev. Dr. Paul, having done his work well and been at infinite pains to see that the business of the court was carried out in order. In his private relations, it could be said of Mr. Gunn that no friend could be more sincere or true, and those who had known him intimately and long felt that they would never look upon his like again. He deeply sympathised with the sorrowing relatives.

Rev. Mr. FINDLAY said that as one on whose head the holy hands of ordination were laid by their dear departed brother, he felt he could not be there without joining in the tribute that had been so beautifully paid to Mr. Gunn's memory by previous speakers. It had been truly said that Mr. Gunn was a man who was greatly beloved. He (Mr. Findlay) knew of no one who was more willing than he to put himself to infinite trouble if thereby he could do good for a friend. Never did he hear Mr. Gunn speak ill of any one, and he believed that this had been characteristic of him all his life.

Mr. WILLIAM SMITH, Stichill, having apologised for the absence of Mr. Henderson and Mr. Cuthbert, said that by the death of Mr. Gunn the parish had sustained a very severe loss. One often heard people say that they liked their minister, but of Mr. Gunn it could be said that his people loved him. He was ever a welcome visitor, not only in the homes of the members of his own congregation, but among Dissenters as well. His place would truly be difficult to fill. The Kirk Session joined with the Presbytery in expressing sympathy with Mr. Gunn's mother and the rest of the family.

IN MEMORIAM.

The Rev. GEORGE GUNN, M.A., Minister of Stichill and Hume.

ACROSTIC.

Gone thou faithful pastor, son,
E'er manhood's years their course had run,
Only "the Father" knoweth best—
Remembers him who needeth rest.
Glorious *now* is his reward:
Ever with his loving Lord.

Good and upright, faithful, true,
Unselfish, meek, and loving too:
No unkind or stinging word—
Never self-love from him heard.

Miss him will the rich, the poor,
Always welcomed to their door.

T. BROTHERSTONE, Hume Byres.

IN MEMORIAM.

The Rev. GEORGE GUNN, M.A., Minister of Stichill and Hume, near Kelso,

Who died at Lindores, Peebles, 12th January, 1900.

Duty.

A WATCHMAN on strong Zion's tower,
Whose trumpet warned his loving flock
To flee the subtle tyrant's power,
And shelter 'neath the clifted rock.

Good never dies.

Altho' now hush'd the warning blast,
The echoes of the sound is heard
Amid the dark dull mountain mist,
Back to the tower he oft stood guard.

The call.

For now a call comes from above—
My faithful watchman thou shall come,
A Father calls thee in His love
To joys eternal for thy Home.

Reward.

That Home excels all earthly dreams,
An everlasting, sure abode,
Beside the pure and crystal streams
That spring from 'neath the throne of God.

JAMES GROSART, Peebles.

AN APPRECIATION FROM THE BERWICKSHIRE NATURALISTS' CLUB, BY REV. DAVID PAUL, LL.D., EDIN.

It was only so recently as the 30th September, 1898, that Dr. James Hardy, Secretary to the Berwickshire Naturalists' Club for twenty-seven years, died, and already the pages of its Proceedings are open to receive an obituary notice of his successor. All who are interested in its affairs and prosperity were hoping that, having recovered in some measure from the loss caused by the death of that gifted and devoted steersman, it would continue its course for many years under the guidance of him who had been unanimously chosen to stand at the helm in his place. The beginning made by the new Secretary was of such a kind that any fears which the older members might entertain were gradually dissipated, and it was soon generally felt that the appointment of Mr. Gunn to his arduous and responsible post had been both safe and wise. The hope, however, that he might continue for long to direct its management has not been realised. After having acted as Dr. Hardy's colleague for two years, and held the office of sole Secretary for the brief period of fifteen months, he too has passed away.

George Gunn, though his lot was cast in the Borders for the last twenty-two years of his life, was not a Border man. He was born in Edinburgh on the 3rd of June, 1851. His father, who was sub-editor of the *Edinburgh Courant*, died when his son was still a mere boy. He received his education at the High School and the University of Edinburgh. His course at college was more than a respectable one, and it would probably have been distinguished if the circumstances of his early life had been more favourable to study. But he was the eldest son in a family of five, and, like many another Scotch student, he had to eke out the somewhat scanty home resources by spending several hours a day in private teaching, as well as in assisting his younger brothers. After passing through the Arts Curriculum, and gaining the degree of M.A., he entered the classes of the Divinity Hall, and received license as a Probationer in 1876 from the Presbytery of Edinburgh. Shortly afterwards he was appointed assistant to the Rev. Norman Macleod, minister of St. Stephen's Church, in that city, and in that capacity he continued for eighteen months.

In the spring of 1878 he was elected minister of the united parishes of Stichill and Hume, and was ordained on the 21st of June. Thereafter, for nearly twenty-two years, till his passing, which occurred on the 12th of January, 1900, he exercised his ministry in Stichill, identifying himself with all the interests of the parish, and enjoying the esteem and affection of his parishioners, which he preserved unbroken till the end. He made himself the friend of all, sharing their joys and sorrows. His relations with those of his parishioners who did not belong to his own congregation were of the most cordial and amicable kind, particularly with his venerable colleague, the Rev. David Cairns, of the United Presbyterian Church, with whom he worked all those years in perfect harmony, and who paid a touching tribute to his memory, in a sermon preached on the Sunday after his death. There was nothing done in the parish without Mr. Gunn. Lectures, social meetings, harvest homes—every kind of gathering for instruction or recreation he took a chief part in. He was deeply interested in the cause of education, and, both as a member of the School Board and in his private capacity, encouraged and stimulated teachers and pupils. For some time he assisted Mr. Cuthbert, the schoolmaster at Hume, in the teaching of science subjects, with the notable result that at least two of his pupils gained valuable scholarships at South Kensington, distinguished themselves there, and now occupy honourable positions in the geological field. His duties as parish minister were always conscientiousiy and faithfully performed. He did not allow his other interests to draw him away from his main work. He visited his people assiduonsly, and was very attentive to the sick, at whose bedsides his ministrations were greatly valued. He was a model parish minister, and the bond that united him to his people was of the closest kind, as was manifested by the enthusiasm with

which the twenty-first anniversary of his ordination was celebrated by all classes, and still more by the universal sympathy that went out towards him in his last illness, and the grief that threw the whole parish into mourning at his death. He will be long remembered in Stichill as a faithful minister and as a constant friend.

In this short memoir particular notice should be taken of his scientific studies and attainments. He had not received any proper scientific education in his earlier years. When he was at college his private teaching occupied all the time he could spare from his professional studies. But in the greater leisure of a country parish his scientific tastes rapidly developed, and he availed himself of every opportunity of adding to his knowledge. He was surrounded by nature in his new home, and interesting natural objects of all kinds thrust themselves upon the observation of the young man fresh from a city life. The woods of Stichill and Newton Don, the wayside flowers, the mosses on the walls, the quarry on the borders of his glebe, the old castle of Hume with all its historical associations, equally appealed to his new-born sense of curiosity and wonder. He began to turn his attention to botany, geology, and archæology, not studying them, however, very systematically, rather adding fact to fact as his daily observations supplied the material. He would have been the first to disclaim any pretension to authority in any of these sciences. He worked simply as a field-naturalist, whose ear was open to the varied voices of Nature around him. It was nature in the concrete that he loved and studied, nature as it presented itself in the manifold objects around him. It was plants that interested him rather than their morphology, and rocks rather than theories of their formation; and by constant use of his opportunities he gradually acquired a very considerable knowledge of all the plants and minerals in his parish. Nor did he confine his observations to his parish and the surrounding district. He was a member of the Scottish Alpine Botanical Club, and of the Cryptogamic Society of Scotland, and nothing pleased him more than to roam with congenial companions over the hills of Perthshire in search of such treasures as *Saxifraga rivularis*, or *Carex ustulata*, or *Cystopteris montana*, or *Woodsia hyperborea*, picking up at the same time anything in the shape of a rare mineral that he might come across. It was one of the greatest joys of his life when he had the opportunity, in 1898—little more than a year before he died—of taking a more distant flight, and accompanying two of his most intimate friends into the wilds of the Southern Tyrol. There he found a field of botany which threw the woods and waysides of Stichill, and even the Breadalbane Hills, into the shade, To feast his eyes on a great patch of *Primula glutinosa*, in all the beauty of its fragrant violet flowers; to gaze, after toilsome climbing to a lofty height, on the shy, modest *Eritrichium nanum*, most charming of Alpine plants; to revel among Gentians and Androsaces and Soldanellas, was the opening up of a new world to

him. It had been the dream of his life to behold with his own eyes the glory of the Alps, and to gather their treasures, and happily his dream was fulfilled before he died. He never tired of recalling the scenes and impressions of that memorable time during the few months that still remained to him.

Mr. Gunn possessed an extensive Herbarium, composed for the most part of his own gatherings, but supplemented by those of the late Mr. Andrew Brotherstone, of Kelso, which he acquired on that botanist's death. A considerable part of the latter, however, was subsequently injured by fire. More noteworthy than his Herbarium was his collection of minerals, which he had carefully classified and named, and which, arranged in a large case along one of the walls, formed a conspicuous feature in his study. In addition to these he possessed a varied collection of antiquarian objects—stone celts, stone hammers, flint implements, whorls, querns, cannon balls shot from Hume Castle, and such like. Anything illustrative of ancient life in Scotland was prized by him, and when any such object was found in the parish, it was brought, as a matter of course, to the minister. He was equally interested in the ecclesiastical and civil history of his parish, and was constantly hunting up—either in the manuscript documents of the Register House in Edinburgh, or in the printed volumes of antiquarian societies—new facts bearing upon it, and the knowledge he thus acquired he afterwards turned to good use. He had all the curiosity of an intelligent, inquisitive mind, and nothing came wrong to him that satisfied his thirst for knowledge.

The year after he came to Stichill, Mr. Gunn was elected a member of the Berwickshire Naturalists' Club. For a considerable time he took little active part in its work beyond attending its meetings, and making use of the opportunities for scientific study which they afforded him. His first contribution to the Proceedings was a short obituary notice of his friend and neighbour, the Rev. William Stobbs, minister of Gordon, who died in 1885, and whom some of us remember as a man of great kindheartedness and originality. Thereafter, nothing from his pen appeared in our pages for many years. He was, however, becoming gradually known to the members of the Club, not only as one of the most sociable of men and pleasantest of companions, but as one who had much more than an average knowledge of the subjects that the Club mainly concerned itself with. And so when Dr. Hardy was beginning to feel the weight of his many years, and was no longer able to discharge all the duties devolving upon him as Secretary, and when it therefore became necessary to appoint some one as his assistant, the eyes of those who were most capable of judging turned on Mr. Gunn, and it is a proof of the confidence the Club reposed in him that he was unanimously elected Joint Secretary in October, 1896.

He was well fitted for such a post. He had a certain amount of spare time after all his duties to his parish were discharged, for its population did not exceed 650 souls, and, in addition to being

competent from a scientific and literary point of view, he was well known to many of the members, and he possessed that affable and conciliatory manner which is so necessary in the secretary of a large society. It was with reluctance that he accepted office, for he was diffident of his own powers, but he yielded at last to the clearly expressed desire of the Club, and his scruples were partly removed by the knowledge that Dr. Hardy was anxious that he should be appointed. He entered on his new duties with characteristic energy, giving his colleague every assistance in his power, and working with him in the most harmonious and cordial manner. But it was not till after Dr. Hardy's death that it was seen how completely the confidence of the Club was justified. He threw himself heart and soul into the work which now entirely devolved upon him, making arrangements for the meetings, conducting a voluminous correspondence, and attending to the multitudinous details, which consumed so much of his time, and yet which could not be neglected. The issue of the Proceedings of the Club had fallen into arrear, but he worked diligently and laboriously, and issued one part after another until the arrears were wiped off. His own contributions in the form of set papers, as distinct from reports of meetings, were not numerous, but from the date of his association with Dr. Hardy in the Secretaryship, his time was too fully occupied to permit of much original writing. His presidential address, delivered at the annual meeting in October, 1894, had for its subject the early history of Stichill down to the year 1627, and is a long, minute, and clear account of the parish, which cost him much laborious investigation. He gathered together, from many sources, all the facts bearing on the subject that can now be ascertained, and he scrupulously cited his authority for every statement of importance. The paper is a valuable chapter of local history, and takes a place among the best presidential addresses preserved in the Proceedings of the Club. In 1897 he contributed a somewhat similar paper on the ecclesiastical history of the parish of Hume, now united to that of Stichill. This paper displays the same features as the other, careful accuracy, extensive survey of documents, clearness of presentation, and a deep feeling of sympathy with his subject. It is to be desired that the history of all our Border parishes should be as fully treated, and by as competent hands. If Mr. Gunn's life had been spared, he would doubtless have added from year to year further contributions to the annals of the Club, in whose work and prosperity he was so deeply interested.

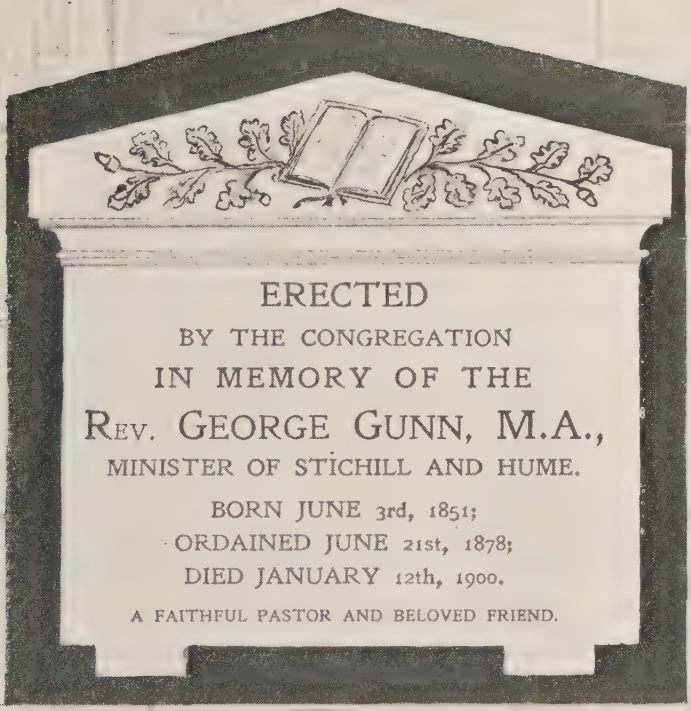
Mr. Gunn turned his knowledge of botany to practical account in his manse garden, where he had collected a large number of uncommon plants. He had several rockeries, on which he grew Alpines with much success, and it was these that received his special attention. Latterly he had taken a fancy for cultivating hardy ferns, of which he possessed many good varieties. It was always worth while, at any time in spring or summer, to visit his

garden, for he was sure to have many things of beauty or variety to show the visitor, and it was delightful to see the enthusiasm with which he displayed his treasures. No one who cared for plants went empty handed away.

It remains to say a word with regard to Mr. Gunn's character, and one may speak of this without any fear of falling into exaggeration. It was the genuineness and guilelessness and loveableness of the *man* that specially endeared him to his friends. He was one of the truest, and kindliest, and friendliest of souls, one whose life was in all things simple and honourable and pure. There was a peculiar attraction about him that was felt by both old and young. Children were specially sensitive to it; he made friends with them at once; they were drawn to him by a magnetic sympathy. And older people were attracted in the same way. He was a man who had not only many acquaintances, but many friends. And to them all he was as true as steel; his friendship was not sometimes cool and sometimes warm, according to the mood he might be in; he was always the same kindly, sympathetic, friendly man. And so he did not lose his friends. He might differ from them, for he had his own firm opinions on what was right; but they respected him for that, and the truest friendship is based on respect. Everyone who was brought into contact with him recognised his straightforwardness. He abhorred all ways that were tricky and mean. In public and in private life he was the same. You could always depend upon him. He could be trusted to do what he thought to be right, even though his own interest might lie in the other direction. And a marked feature in his character was his unselfishness. He would go out of his way to serve another, not thinking of his own convenience, sparing himself no pains or trouble if he could oblige or gratify another in any way. He might be busy, or he might be tired, but he was always ready to do for a friend what he would not have taken the trouble to do for himself. At the meetings of the Club he was a delightful companion, intelligent, genial, humorous, anxious that every meeting might be a success, and contributing much by his own presence to make it so. The Club has lost one who was not only an efficient and devoted Secretary, but one whose influence went far in the direction of binding it together, both as a scientific society and as a brotherhood of friends. There could be only one feeling among its members when the announcement of his death was made, a universal feeling of regret, joined in the case of many to the pain of a genuine sorrow. To the great majority it came as a surprise. He had been working up to within little more than two months of his death, and those who had heard of his illness had little reason to apprehend that it would terminate fatally. He had fallen, however, into such a state of weakness from inability to take nourishment that, though more favourable symptoms appeared towards the end, he was unable to rally. His thoughts during his last days were much occupied with the affairs of the

Club, and with his parish and his friends. He died as he had lived, thinking of others. *Desiderandus quidem interiit, sed non lugendus.* He had led a true, useful, honourable, God-fearing life, and he has left a fragrant memory behind him that will long be cherished by all who new him.

There is no death! What seems so is transition;
This life of mortal breath
Is but a suburb of the life elysian,
Whose portal we call Death.


ERECTED
BY THE CONGREGATION
IN MEMORY OF THE
REV. GEORGE GUNN, M.A.,
MINISTER OF STICHILL AND HUME.
BORN JUNE 3rd, 1851;
ORDAINED JUNE 21st, 1878;
DIED JANUARY 12th, 1900.
A FAITHFUL PASTOR AND BELOVED FRIEND.

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